

TRUTH VINDICATED,
By the Faithful
T E S T I M O N Y
A N D
W R I T I N G S
O F T H E
Innocent Servant and Hand-maid
of the Lord,
ELIZABETH BATHURST,
D E C E A S E D.

Hof. vi. 3. Then shall we know, if we follow
on to know the Lord, his going forth is
prepared as the Morning, and he will come
unto us as the Rain, as the latter and former
Rain unto the Earth.

Job viii. 7. Though thy Beginning was small,
yet thy Latter-end shall greatly encrease.

The FOURTH EDITION.

L O N D O N :

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THE 2ND EDITION

AND

WRITING

OF THE

INDEPENDENT STATES AND LANDS
OF THE NORTH

AMERICAN

DEPARTMENT

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The

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13d.

14d.

15d.

The TITLES of the ensuing
TREATISE.

- 1st. An Expostulatory Appeal to
the Professors of CHRISTIANITY,
joined in Communion with *Samuel*
Annesley.
- 2^d. Truth's Vindication, &c.
- 3^d. The Sayings of Women, which
were spoken upon sundry Occa-
sions, in several Places of the
Scriptures, &c.

Prov. iv. 18, 19. The Path of the Just is as the
shining Light, that shineth more and more
unto the perfect Day : The Way of the
Wicked is as Darknes ; they know not at
what they stumble.

Isa. li. 7. and xli. 14. Hearken unto me, ye
that know Righteousness, the People in whose
Heart is my Law ; fear ye not the Reproach of
Men, neither be ye afraid of their Revilings :
Fear not thou Worm Jacob, and ye Men of
Israel ; I will keep thee, saith the Lord,
and thy Redeemer, the Holy One of Israel.

**CHARLES BATHURST'S
TESTIMONY
CONCERNING**

His Daughter **ELIZABETH
BATHURST, deceased.**

E*Lizabeth Bathurst* was my first
born Child, who from her In-
fancy was attended with great Weak-
ness of Body, so that she was four
Years of Age before she could go
alone: But that great Weakness of
Body the Lord was pleased to supply
with large Endowments of Mind,
her Memory very great, her Under-
standing very ripe; and those Gifts
which the Lord was pleased to give
her, she did employ to his Service
A 3 again:

Charles Bathurst's *Testimony*

again : From her Childhood she was much devoted to the reading of the Holy Scriptures, and other pious Books, of which she had a deep Understanding : She was in her tender Years much in private Retirement, hardly would she be drawn forth to accompany any Children of her Age to their childish Pastimes ; she very early fell into a Profession of Religion, of which she was very zealous, insomuch that her Mother that was high in Profession also, would often say to me, *She would become a gracious Child.* And after her long walking in Profession of Religion, in which she did exceed many of her Equals, she had at last her Understanding opened, and became convinced of God's everlasting Truth, which was not above seven Years before the Lord was pleased to take her to himself, in which
Time

concerning Elizabeth Bathurst.

Time what her Labours, Travels and Sufferings were, many in this City can testify, and bear witness to ; her Travels to *Bristol*, in the Time of the hottest Persecution there, to bear a publick Testimony for the Lord's Name and Truth ; her publick Testimonies in her Journey thither, and back again, viz. in *Windsor, Reading, Newberry, Marlborough, Oxford, &c.* I say, the Consideration of this, having accompanied her in her Journey, and how wonderfully the Lord was pleased to strengthen her weak Body, never having travelled one Quarter of the Journey before, and how the Lord was pleased to furnish her with suitable and seasonable Testimonies for the Time and Place where she went. After all this, her Imprisonment in the *Marshalsea* in *Southwark*, and how wonderfully the Lord preserved

Charles Bathurst's Testimony.

served her in her Weakness there, and gave her a Mouth and Wisdom to answer her Opposers, insomuch that the Justices that committed her, thought her to be a Person of great Learning and Education.

I could say much more, but my Loss of her after all, I say the deep Consideration of it, sets the Wound fresh a bleeding; deep Sorrows can make no long Discourses, wherefore I must conclude and acquiesce in the Lord's Will, and say with the Prophet *David* in a like Case, *I shall go unto her, but she shall not return unto me.*

CHARLES BATHURST.

London, the 6th of the
Sixth Month 1695.

GRACE

GRACE BATHURST'S
TESTIMONY
CONCERNING

ELIZABETH BATHURST.

Concerning this tender Plant and Hand-maid of the Lord, *Elizabeth Bathurst*, I have something in a short Testimony to say concerning her, from a true Knowledge I had of her, being by the good Providence of God brought to be related to her, I found her of a tender Spirit, religiously inclined, having been well educated, and much given to read the Holy Scriptures, and had a large Understanding and Memory thereof,
and

Grace Bathurst's Testimony

and loved to be alone and retired in her Closet. She was sober and grave in her Carriage, and was an Honour to her Profession, and People with whom she then walked ; yet I observed she had often a Trouble upon her Mind, and was not satisfied, but was sensible of a Want, and I can truly say, my Spirit hath travailed in secret with the Lord for her, that she might come to know the Substance of all Profession, which in the Lord's Time was revealed to her effectually ; and she soon gave up to the Heavenly Call of the Lord, and was fervent in Spirit, and set herself with all her Might, to work for the Lord in her Day, that he was graciously pleased to give her to work in, for she would often say, *It would not be long in this World, she being weakly in Body.* She submitted willingly to the Cross of Christ

concerning Elizabeth Bathurst.

Christ Jesus, inwardly and outwardly ; and she despised the Shame and Glory of the World. The Lord raised in her Desires to do something for the Vindication of his blessed Truth, which she had received a Measure of to her great Satisfaction, and to the Satisfaction and Comfort of us that were related to her, and to many of the Lord's People that were refreshed in the Feeling of the Streams of Life that filled and run through her earthly Tabernacle. In her last Sickness she spake but little, but would say, *Her Spirit suffered with her Body*. She desired to see her Relations, which she did, and gave good Counsel and Advice to them all ; I pray God they may so remember it, as to live the Life of it, that they may be Heirs with her of that Kingdom that is everlasting,
eternal,

Grace Bathurst's Testimony.

eternal; and doth not fade away,
which is the Inheritance of all the
Righteous, into which I believe she
is entered, and is at Rest with the
Lord for ever and ever.

GRACE BATHURST.

London, the 4th of the
Sixth Month 1691.

A B R I E F

A BRIEF
TESTIMONY
CONCERNING
ELIZABETH BATHURST,
DECEASED.

BLESSED be the Lord our
God, who hath been pleased to
make good his Promise in our Day,
of the pouring out of his Holy Spi-
rit so plentifully as he hath done, to
the enabling Sons and Daughters to
prophecy, and to bear Testimony to
his glorious Name and living Truth,
for the stirring up the Hearts of
many of the Sons and Daughters of
Men, to seek after him, and lay
a hold

George Whitehead's *Testimony*

hold of him in his gracious Visitation and Appearance, by his Light and Spirit, unto their Souls for Salvation from Sin and Death: And that he hath made it evident, *They that seek me early shall find me*, as saith Wisdom.

I knew this virtuous and pious Maid from her first Convincement, and receiving the blessed Truth, as it is in Christ Jesus, in the Love thereof, being made in some Measure instrumental in the Lord's Hand for her Good, and Encouragement therein, unto which she was faithful and obedient, enduring the Cross and despising the Shame: She was a sober serious Maid, and religiously inclined from her Youth, thro' the secret Influence of the Grace and good Spirit of God, for the Seed of Life and Grace took Place and Root in

concerning Elizabeth Bathurst.

in her Heart, which she retiredly attended upon, after her Mind was directed and turned inward, to the Manifestation and Divine Light thereof, and the Lord blessed and helped her forward in her spiritual Journey, in her faithful Endeavours and Attention upon him. She lived a sober, religious and *Christian* Life, and much in Retirement: She bore a Heavenly Image, and her Memory and blessed Testimony are both fresh, lively and precious to me, and many more that knew her, I doubt not; she was divinely inspired, and attained unto an excellent Gift, both of Understanding, Life and Utterance, to the affecting and tending the Hearts of many in our publick Assemblies, who were seeking the Way to *Zion*, and astonishing others that were more remote from Truth. And because of the Meanness or

George Whitehead's *Testimony*

Weakness of her Person, some People would not believe that her Book entituled *Truth's Vindication*, &c. was of her own inditing, or that such Depth of Matter, and Aptness of Expression, could be in, or flow from, that Vessel; but I am a Witness it was her own, and proceeded from her own proper Gift received; she shewed it me in her own Hand-writing, before it was printed, and gave sufficient Demonstration of her Understanding in those Subjects she writ upon. She was industrious in writing in *Truth's Vindication* and Defence, the Lord having gifted her for that End. She loved faithful Friends and Ministers of Christ among us, and delighted in their Society more than many who make a Shew of Religion and Friendship; and she desired the Prosperity of Zion, and the Lord was with her

to

concerning Elizabeth Bathurst.

to the End. Having in a few Years
faithfully finished her Testimony,
after a Time of much Weakness of
Body, she ended her Days in Peace,
the Lord whom she served took her
to himself, out of all her Affliction
and Labours.

*From a Servant of Christ, and
Friend to all his Followers,*

GEORGE WHITEHEAD,

London, the 7th of the
Sixth Month 1691.

CHARLES MARSHALL'S
TESTIMONY

CONCERNING

ELIZABETH BATHURST, *eldest*
Daughter to CHARLES BA-
THURST, *of* LONDON.

WHEN I first knew this young Woman, she was a very zealous Professor, and albeit she had several Times Opportunities to hear Truth's Testimonies, yet that Eye was not opened that saw between Things that differed in their Root ; but it pleased the Lord, in the Riches of his Love, in great Compassion to visit her and *Charles Bathurst's* other Children

Charles Marshall's *Testimony*.

Children at the same Time, at a Season not expected, &c.

The Sense of which precious Season is with me, and in the living Remembrance thereof I cannot well pass by hinting something of the Manner of it; she and her dear Father and Mother, with his other Children, we were sitting together before the Lord, whose Presence was manifest with us, and a Visitation in the living Power of the Lord was extended unto them, and in the Word of Life was opened to them, the ancient Path of the Just, and a Testimony that the set Time was come for their being turned from Darkness to Light, and from Satan's Power to the Power of the living God; and as the Way of Life was opened to them, the Power of the Lord fell on them, the youngest Daughter

Charles Marshall's Testimony

Daughter being much broken and trembled, *Elizabeth* was about to make some Reply to me, but it was said unto her, *The Day of the Lord's Visitation is over thee, it is hard for thee to kick against the Pricks.* She burst out into abundance of Tears, and all of us were greatly bowed down before the Lord in the Sense of the Majesty of his Divine Power. After some Time they retired to their Chambers, where they spent their Time in Bowedness of Soul, seeking after Favour with God, and as their Superfluities in Apparel and other Things became a Weight and Burthen, they gave up in Obedience to the Teachings of the Heavenly Grace of God ; O ! that none might put on that which in Obedience to the Lord, these and many more put off in the Day of Visitation ; and were stripped of all those Things

concerning Elizabeth Bathurst.

Things into Plainness and deep Humility, and was sweetly kept down to the working Power of the Lord, in the Revelings of the Heavenly Cross of our Lord Jesus, which they found crucifying them through Faith and Obedience to the World, and the World to them; and they saw the chaffy Profession with which they had endeavoured to fill their Bellies; and that this was nothing to the Word of Life that opened to them, that the Way to Life was through Death; and sweetly did this dear Hand-maid of the Lord walk, and the Work of Redemption and Salvation prospered, and was cut short in Righteousness, so that she became one of the wise Virgins of the Day, and Holy Oil was poured in her Lamp, that shined bright; she then looked on the Mountains of Profession, where she had

Charles Marshall's *Testimony*

had wandred, and to the People with whom she had been seeking the Living amongst the Dead, and her Bowels yearned to her Neighbours, and she called to them and told them, *The lost Piece of Silver was found*, and informed them how she found it, which was thro' her Candle being lighted at the Divine Fire, the Heavenly Grace that came by Jesus Christ, and seeing the Heart foul, had been sweeping, and so found that which made her Soul rejoice, and desired the same for them, and so an Increase of Wisdom was given her to speak a Word in due Season : And she was drawn in the same Love to visit some Counties, and to tell what God had done for her Soul, and had a tender serviceable Reception in the Assemblies of God's People where she travelled, and was guided to open the Way of
Life

concerning Elizabeth Bathurst.

Life and Death in Print, as ye may see, in which she had pure Openings given her, and a blessed Understanding, with spiritual Skill, and great Wisdom to open Truth's Way, and discover the Enemy's Ways and Wiles, by which he had misled many; and that the Reader may discern it so, let the following Tracts be read seriously, and considered duly and truly. When they first came forth I was refreshed, and bowed before the great God for his tender Mercies, that confounds the Wisdom of the Wise, and brings to nought the Understanding of the Prudent, and perfects his Praise out of the Mouths of Babes and Sucklings. O! that all young Women that read this, may follow this good Example, and not through running into, and choosing lying Vanities, forsake their own Mercies, and so
miss

Charles Marshall's *Testimony*.

miss of that sweet, heavenly, durable Portion this dear Virgin enjoyed, who run her Course in Life's Race, and then laid down her Head in pure Peace, enjoying an immortal Sabbath, and with the virtuous King's Daughters, who are glorious within, who rejoice in God their Saviour, and magnify his great and glorious Name, for whose Work of Salvation in our Age, and letting us see the Travail of our Souls, and be satisfied in him, to whom be all Thanksgivings, through Christ Jesus our Lord, and high Praises for ever, and for evermore, *Amen, Amen.*

CHARLES MARSHALL.

An

An Expostulatory
A P P E A L
TO THE
Professors of *Christianity*
Joined in Community with
SAMUEL ANSLEY.

IT having pleased the Lord, whose I am, and whom I serve, to call me by his Grace, even in my tender Years, by which Grace he put me upon early Seekings after himself, that so I might know him the only true God, and Jesus Christ whom he hath sent, whom savingly to know is Life eternal.

Many fore and weary Steps hath my
anxious Soul trod, in finding out the
b Path

An Expostulatory Appeal.

Path that leadeth thereunto, that so I might come to a certain Knowledge of what God is, and how he ought to be worshipped: And this made me go about from one Watchman of the Night to another, inquiring after my Soul's Beloved, to hear if they could tell where his Dwelling was, and where he maketh his Flocks to lie down in Rest.

But O! the uncertain Sound which they gave, some said, *Lo here*, and others said, *Lo there is he whom thy Soul desireth*: But alas! when I went out to seek him there, I could neither see his Shape, nor hear his Voice, then used I to retire into my Chamber to supplicate him in secret, whose Presence I could not meet with in those publick Assemblies; but yet still I looked for that at a Distance, viz. the Appearance of the Son of God, which was to have been had nearer at hand: Sometimes searching over the Records of Scripture, if there I could have found him substantially, whom my Soul greatly desired to see: O! but there I found him not, although

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though I daily read the Reports which his ancient primitive Servants have left there upon Record, concerning how they witnessed him, by Virtue of the effectual Working of his mighty Power in them ; but what was this to me, whilst I knew him not myself experimentally working down Sin and Iniquity in me, and removing that that did let, and would let, till it was taken out of the Way, that so his own righteous Sceptre might bear Rule over me ?

And thus as I fought him sorrowing, in an acceptable Time was he pleased to appear unto me, magnified be his Name for ever, and to cast up a living Way for me, though much contrary to the Way I walked in formerly, yet by his good Spirit, he so instructed me, that I certainly know this to be the Way that leadeth to everlasting Felicity : Yet I must needs declare, 'tis a cross Way to the carnal Mind and stubborn Will of the fallen Creature, where I now find, that I, as well as others, stood by Nature. But now the Lord having pulled

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my Soul as a Brand out of the Fire, and made me willing in the Day of his Power: I can do no less than speak to the Praise of his Grace, whose own Arm hath wrought Salvation in and for me thus far.

And now I say, this was the Grace by which I was called, and by which I am in measure saved, even that Grace of which the Apostle speaks, *Tit. ii. 11, 12, 13, 14. The Grace of God that bringeth Salvation, hath appeared [mark] to all Men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously and godly in this present World; looking for that blessed Hope, and glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us [mark] from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.*

And now being taught by this Grace which is the only Principle by which every one may learn to know God savingly, which Principle God hath raised

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up in me to publish and declare to others, where they should look for the Appearance of this saving Arm and Grace of God, which alone can burst the Bonds of Death, and set the Soul at Liberty.

And besides the Disposition which this gracious Principle hath wrought in me towards all my Fellow-Creatures, that they might partake with me, and with the Remnant whom the Lord hath called out of the World: I say, that all might partake with us of the rich Love of God, with which my Soul is refreshed at this very Time, that now I am writing unto you, I found the God of all Grace laying a more special Injunction upon me to visit you particularly, to proclaim his free Grace and rich Mercy, which he is pleased yet to extend towards you: And upon the 20th Day of the Eighth Month this present Year 1678, in Obedience to that God which made me, and formed my Spirit within me, and by the Motion of his good Spirit, did I in Fear and much Trembling come

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with a Message from the King of Heaven unto you, which was this, *viz.* To make Proclamation of his universal Love towards you ; that so all who had not wilfully withstood the Tenders of his Mercy, and out-slipt the Day of your Visitation, after which the Lord will tarry for none of you, ye all might come and be converted from your Iniquities, and he would receive you graciously, so that none should need to fear their eternal Predestination or Reprobation to everlasting Misery, as though God hath fore-ordained some for everlasting Damnation ; for *God would have all Men come to the Knowledge of the Truth, and be saved,* as saith the Holy Apostle, *1 Tim. ii. 4.* and, saith God, *Look unto me all ye Ends of the Earth, and be ye saved,* *Isa. xlv. 22.* Nor may any presume, in Hopes of Mercy, that they are in the Estate of Election, while they are in the Unbelief and Disobedience unto the Spirit of Truth, which convinces the World of Sin, and leads the Saints into all Truth ; for so came the Word of the Lord unto me, *Go, invite them to the Feast of In-gathering,*
that

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that so they may be allured to turn in unto me, and be gathered by me, in this the Day of the stretchings forth of the Arms of my Mercy, before I come to sift the Nations with the Isa. xxx. 28. Sieve of Vanity, when such as are found Chaff, shall be blown away with the Whirl-wind of my Wrath, and there shall be none to deliver you.

This Word, in the Fear and Love of God, which he hath shed abroad in my Heart by Jesus Christ abundantly, did I come at that Time to proclaim unto you ; with many more such like inviting Expressions, would you have had Patience to hear me, I should by Divine Assistance have declared unto you, as I did to such tender-hearted Ones without your Doors, whose Ears the Lord inclined to hearken unto me.

And now I find it upon me to write a few Words by way of Appeal to you, and to expostulate the Case a little with you ; whether or no you will all justify that Action of haling of me, who came
in

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in the Name and Power of the Lord, and my Sister who stood patiently by me, out from amongst you. I confess I heard no publick Command for it given by any of you, but it was not done by a Person unknown to you, but one in Office amongst you ; so that had he not had private Commission from some one or more of you, for the former Knowledge that he had of our blameless Deportment amongst you, I dare believe he would not have used us so uncharitably, without receiving Reproof from you : Why indeed should he, since none of you can justly say that we gave any Interruption to you ? Ye are all my Witnesses I waited in Silence whilst there was a Voice heard amongst you, taking that Opportunity to open my Mouth unto you, when your Teacher was perusing such Petitions as used to divert him from so sudden a falling on to Prayers amongst you : But however, though that Time was not so long as ordinary, but Prayers begun before I could so much as name my Message to you, upon Request made me to be silent during Prayer Time, and

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and a Promise of being heard afterwards, I tarried till your Worship was ended, and then began my Mouth to open unto you ; but no sooner had I charged you with being out of the right Way, but you made good that Charge immediately, by shewing that persecuting Spirit, which infallibly marks out and deciphers the false Church ; who hath ever violently handled and hardly used the Members of the true : And so it became my Lot, at that Time, to bear a Measure of Sufferings from you, but the Lord upheld me by the Right-hand of his Power, so that I feared not the Wrath of the Adversary, though one more especially shewed himself mightily enraged against me.

O ! Where was your patient Mind, that you could not hear what I had to say unto you, and have tried what Spirit I had been of, that so, if in Error, by sound Argument, you might have convinced me ?

O ! Where was your *Christian* Moderation that ought to be shewed towards
all,

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all, whereby you should have manifested the Lord to be at hand ?

O ! Where was your Lamb-like Meekness, by which you would have instructed such as should have opposed you, had you been in the Truth ? But whilst you profess the Name of Christ, who is Truth itself, you are found in the Spirit of Antichrist, otherwise you would not have so roughly treated the Guiltless ; nay, if we had been guilty, we ought to have had a more fair Trial and Examination before you, ere such hasty Execution should have proceeded from you.

This therefore briefly is written in the Spirit of Love, and sent to you, that all sober Enquirers may have a true Account of the Occasion of our coming amongst you that Day ; and let none be offended that I take not in their Teacher with them, so as to appeal to him as well as them ; for the Lord knoweth it is not in any Enmity I bear towards him, but as I formerly have had a high Esteem of him, so I still do retain a kind and friendly

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friendly Respect for him ; but having privately addressed myself unto him, whereby to render the Reason of my turning from him, in answer to which, he himself knows, I received not so much as one Word to give me any Satisfaction, but had a hasty Put-by from him, which may very well excuse me in not making a second Application unto him.

However, my Soul desires the real Welfare of all Men, and have written this neither in Envy nor Ostentation, but in Answer to the Requirings of the Lord, before whom my Heart is broken at this Time : And now in much Godly Compassion have I a Remembrance of such as have sincere Desires amongst you, and I doubt not but that the Lord in tender Mercy, and for his own Seed's sake, that crieth to him for Deliverance in and amongst you, will in due Time reach forth his powerful, saving Arm unto such of you, whereby you shall be gathered into a Place of Safety, before his overflowing Scourge be made to pass over you.

Let

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Let this therefore be a Provocation unto you speedily to turn into the secret of your own Souls, to the Appearance of his Son, Christ Jesus, who there speaks from Heaven unto you, reproving you for your Sin and Iniquity, and exciting of you to Holiness and Purity; who by his Heavenly Light in your Consciences if you give up to be led and guided by it, will bring such of you as are now even as lost Sheep of the House of *Israel*, home to the Fold of Rest.

Which is the hearty Desire and earnest Breathing of her who is known to many of you by the Name of

ELIZABETH BATHURST

And now having invited you to turn unto the Lord both by Word and Writing, I am clear concerning you at this Time.

UNTO

UNT O you, People, unto whom
this Message is sent, a few Words
do lie with Weight upon my Spirit, to
put you in Remembrance of Days past,
and that you may call to Mind the
Promises you did make to the Lord,
when your Hearts were tendred before
him, because of the Judgments that then
seemed to awaken you, but so soon as
the Hand of the Lord turned back, and
with-held from smiting, O! who then
amongst you were faithful to those Pro-
mises? So that may I not say, that nei-
ther the Mercies nor Judgments of the
Lord have so awakened you as to turn
to him by unfeigned Repentance? For
whose Sake the Lord hath put in my
Heart to mind you, for the Sake of your
immortal Souls, that you may be awa-
kened to a speedy Turning to the Lord,
that you may not provoke the Lord to
with-hold his Spirit from striving with
you.

*Written in Obedience to the Lord, by
your Friend,*

ANNE BATHURST.

c

TRUTH'S

[illegible]

Reaction is Obsolete in the Law

2117-87

TRUTH'S VINDICATION:

O R

A gentle Stroke to wipe off the foul Aspersions, false Accusations, and Misrepresentations, cast upon the People of God, call'd

Q U A K E R S,

Both with Respect to their Principle, and their Way of profelyting People over to them.

Prov. iv. 18, 19. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day: The Way of the Wicked is as Darkness, they know not at what they stumble.

Isa. li. 7. and xli. 14. Hearken unto me, ye that know Righteousness, the People in whose Heart is my Law; fear ye not the Reproach of Men, neither be ye afraid of their Revilings: Fear not thou Worm Jacob, and ye Men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.

Also, an EPISTLE to such of the Friends of Christ, that have lately been convinced of the Truth as it is in Jesus.

Hos. vi. 3. Then shall we know, if we follow on to know the Lord, his going forth is prepared as the Morning; and he will come unto us as the Rain, as the latter and former Rain upon the Earth.

Job viii. 7. Though thy Beginning was small, yet thy Latter-end shall greatly encrease.

L O N D O N :

Printed by MARY HINDE, 1774.

A N

E P I S T L E

*To you Five in particular, viz. A.W.
E. T. M. J. B. P. and E. F.
unto whom this is more especially
intended to be delivered.*

FRIENDS,

NOT in Affectation to be popular,
for that I do not desire, but in
Obedience to Christ Jesus, my Lord and
Master, have I penn'd this Matter; that
to the Innocency of his Truth and People
may more conspicuously appear.

Neither have I fondly desired to get
my Name in Print; for 'tis not inky
Characters can make a Saint, such must

An E P I S T L E.

be sanctified and cleansed in Body, Soul and Spirit ; through which they come to be prepared God's Kingdom to inherit.

Wherefore I write unto you, my Friends, that you may not content yourselves barely in an outward Separation, whilst not wholly separated from that within, which is the Cause of Transgression, to wit, that adulterate Spirit of the Man of Sin, that's got not only into the pontifical Chair at *Rome*, whence so many corrupt Customs both in Worship and Practice, are come abroad into the World, but doth also sit on the Throne in the Hearts of many People, even in this our native Land : And this Spirit hath led Man into many false Ways and **Forms** in his fallen Condition, whereby he hath strayed from the right Way of Restoration, which Way being made known to a Remnant, whose Minds are turned to Christ's Light within, God's saving Power, these cannot but call to their Friends and Acquaintance to turn in hither, and therefore have I been made

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to send this friendly Invitation abroad
into the World, that People may be
invited to that Feast of fat Things,
which the Lord hath prepared for them
that turn in unto him: But more espe-
cially doth it lie upon me for you Five,
to whom I write this Epistle dedicatory,
to let you know his Oxen and his Fatlings
are ready, only come away, do not
tarry; for I well know, this is the Time
of the Lord's Love towards you, because
of the Sounding of his Bowels, which
I have heard within me, I know they
are not restrained from you, because of
the Constraint that he hath laid upon me,
which hath been so powerful, that my
Heart hath been pained in me, and my
Soul hath been distressed for you, and
often have I been bowed down in Spirit,
yea, till I could hardly stand upon my
feet, until the Lord who bowed me
down, raised me up, and set before me
a Door of Hope, whereat his Prisoner
in you might be brought forth, which is
that for which God's Seed in me hath
travelled through many Tribulations;
and now having deliver'd me from that
cruel

An' E P I S T L E.

cruel Bondage of Corruption which I once groaned under, this makes me restless in my Spirit, that others may believe in that inward Power that's able to rescue from the Fury of their Soul's Oppressor; yet I write not this by way of Complaint, as though I thought it a Weariness to serve the Lord, in answering his Requirings, no, that I cannot think; for I must acknowledge, so gracious is he in his Condescension, that he hath made this my Exercise become also my Diversion; yea, though I was his Prisoner by Indisposition of Body, occasioned thro' the Pressure of my Mind, whilst the Weight of this Matter lay upon me, yet, I wished for no Walks of Pleasure, nor was I weary of my Pain, the Reward given into my Bosom, in Returns of Peace and sweet Security, that my Soul enjoys amidst the disturbing Fears and Perplexities that are abroad, is sufficient Recompence for all these light Afflictions.

What the subject Matter hereof is, read and you will find, wherein I have
first

An E P I S T L E.

first endeavour'd to remove the Stumbling-blocks from before you, and then to cast up the Way of Truth for you, and that by Scripture Road, as you may read in those cited Texts which here have been brought unto my Hand without the Help of human Concordance.

Read in Charity what I have written in Humility: Knowing you are my Elders in Years, I would address myself unto you in all *Christian* Manners, but I dare not flatter you, nor can I complementally crave Excuses of you; accept therefore from me, who can truly say, for some Time I have not been my own, the Lord having made me your Servant in this Thing, but now the Truth hath, by Measure, set me free, which also made me willing to serve you, as it gave me the Opportunity, that God might have the Glory, and ye the Profit of these my spiritual Labours,

Who am your faithful Friend,

ELIZABETH BATHURST.

A N

THE NEW YORK

...to remove the ...
...blocks from before you, and then
...up the ... of ...
...the ... Road, as you may
...to those ... which have
...the ... of my ...
...of human Concordance.

...in ... I have written
... : Knowing you are in
... would address ...
... in all ...
... not ... and I ...
...ly ... of you ...
... who can ...
... I have not been ...
... and having ...
... but now the ...
... the ... which ...
... to ... as it ...
... that God ...
... the ... of ...

Who are your friends?

ELIZABETH BARRETT

A N

AN
INTRODUCTION
BY WAY OF
PREFACE
TO THE ENSUING
TREATISE.

MY former Friends and Acquaintance, for whose Sakes this is written ; it is to rectify your Mistakes about, and to inform you in that which some stick not to call *A new Religion* : But though the old Enemy of all Righteousness has found this new opprobrious Term to asperse

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asperse and undermine the Truth with, blessed be the Captain of our Salvation, who hath defeated him of his Design, and out of the Mouth of Babes and Sucklings hath ordained Praise to his own Name. For let me tell you, my Friends, True Religion is of great Antiquity, 'tis as old as *Abel, who by Faith offered up a more excellent Sacrifice than Cain, by which he obtained Witness that he was righteous, God testifying of his Gift, and by it, he being dead yet speaketh*, as you may read, *Heb. xi. 4.* And now I appeal to you. What Faith was this by which *Abel* pleased God; was it not a living Faith which God had wrought in him, and not a dead Faith, received by Tradition of Man's Teaching? Yet such was the Nature and Kind of it, that he did not only believe in the true God his Creator

but

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but also in Christ Jesus his Redeemer ; altho' he was not come in the Flesh then, yet doubtless *Abel* as well as *Abraham*, saw Christ's Day to come, notwithstanding neither of them had any Scripture Revelation of him : For *Abraham* saw Christ's Day afar off, and rejoiced many Ages before the Scriptures were recorded ; and by the same Faith, no doubt, *Abel* looked beyond the Firstlings of his own Flock, to Christ the First-born of God, who was to be made an Offering for Sin, as the Antitype which these typified, otherwise his Sacrifice had not obtained Acceptance with the Lord, for he is the Propitiation for our Sin, and through Faith in his Blood we come to know Remission, which agrees to that of the Apostle, *Rom. iii. 25.*

d

Again,

An INTRODUCTION.

Again, I appeal unto you, What Witness was it that *Abel* obtained of his being righteous, or how did God testify of his Gift; since *Moses*, who writes the Story in *Gen. iv. 4, 5.* to whom the Author to the *Hebrews* refers, Chap. xi. 4. gives us no farther Account but only this, *The Lord had Respect to Abel and to his Offering, but to Cain and to his Offering, he had no Respect*: Now I ask, How was this manifested, or how came they to know it? How should *Abel* know that his Offering was accepted, since *Cain* was as forward, yea, before-hand with his Brother in offering, had not God signified it to them by the Manifestation of his Spirit in them, even that same Spirit by which they came to know it to be their Duty to offer Sacrifice unto him? But *Cain* sticking in the Form, and not flying on the Wings

An INTRODUCTION.

of Faith to Christ, the one Offering, miss'd the Mark that should have been aimed at by him ; and for this Cause God rejected both him and his Offering, as you may read in the following Verses in this ivth Chapter of *Genesis*, where the Lord expostulates the Case with *Cain*, saying, *Why art thou wroth, and why is thy Countenance fallen ? If thou dost well, shalt thou not be accepted ? But if thou dost not well, Sin lieth at the Door.* So that it was for evil-doing *Cain* lost the Acceptance of his Offering : Which seems clear to me, that God had no Respect to *Abel* personally, more than he had to *Cain*, but as he had an Eye to the promised Seed to be accepted in, even Christ Jesus, the eternal Son of God, in whom alone the Father is well pleased. And it is also as clear to me, through the Openings of the

d 2

same

An INTRODUCTION.

same Spirit, that by the Spirit of his Son in their Hearts, he gave Testimony of their Gifts to *Abel*, that his was accepted; and to *Cain*, that his was rejected; for *Cain* must needs have a Manifestation of the Spirit, otherwise how should he know it to be his Duty to offer Sacrifice, as you may see he did? For we read not of any outward Precept that either of them had to enjoin it. Now then, if it was a living in-wrought Faith, whereby *Abel* obtained Acceptance of his Offering, and if it was by an inward Manifestation of the Spirit, by which God gave Testimony thereof unto him, if this be granted, I hope the Way of Truth will no longer be evil spoken of, which is the same now that it was in the Beginning. And this brings me to that which I chiefly intend, which is, as I said,

An INTRODUCTION.

to rectify your Mistakes concerning,
and to inform you in, that which
I hope you will see not to be a new,
but the old true Religion, which is
the Way of this People, amongst
whom I now walk, and desire to
walk, notwithstanding they are ac-
counted a Sect every where spoken
against: I marvel not that the World
hates them, since it hated him, to
wit, Christ Jesus, whom they have
believed in, because he testified
thereof, *That the Works of it were*
evil, see *John vii. 7.* And truly,
my Friends, this is the Testimony
this People bears this Day against
the corrupt Ways and Practices of
the World, both among Professors
and Profane, telling of them plain-
ly, *That all Unrighteousness is Sin*,
and for this Cause I know, were
Power given into Men's Hands, they
should quickly be rooted out from
d 3 amongst

An INTRODUCTION.

amongst them, but though they put no Trust in an Arm of Flesh, yet they have a strong Tower of Defence, even the Name of the Lord, which they run into, and are safe: This is their Munition of Rocks, whereunto their Adversaries cannot climb up, and tho' they do what in them lies to pull them out from thence, yet their Arm is too short to reach them, their Strength too weak to hurt them, their Power of no Force against them, whilst they abide in this safe Place; notwithstanding great is the Wrath of the Enemy, who intends them Mischief, so that what he cannot do by Power, he will seek to do by Policy, insinuating into the Minds of the People, *That though 'tis the Spirit of Truth which they pretend unto, yet 'tis a Spirit of Error that they are led by:* Which Suggestion of Satan has taken Place

An INTRODUCTION.

in the Hearts of so many, that were not the God of Truth engaged on their Side, to persuade People from this false Opinion concerning them, it would seem an utter Impossibility ; but knowing and being well assured of this, viz. That the Lord's Strength is made perfect in his Peoples Weakness ; I, as one of the least of the Thousands of *Israel*, have undertaken in his Name to go forth against those who have risen up against them, though I know many are the cruel Mockings and hard Usings from Profane on the one Hand, with evil Surmisings and severe Censuring from Professors on the other, that hath been the Lot of this People to bear ; some of which from the latter of these, to whom I chiefly write, I hope has not been so much out of Dis-affection to the Truth, as Mis-apprehension about the Principle of

An INTRODUCTION.

of it, as believing that this People, in whose Behalf I am now constrained to write, preach damnable Doctrine, the which I have heard reported of them, some saying, *They deny the Scriptures*; others saying, *They deny the Man Christ Jesus, with all the Benefits that by his active and passive Obedience, as also by his Offering up of himself a Sacrifice to God for us, do thereby accrue to us, together with Justification by Faith which is in him, and the Imputation of his Righteousness to Man*; others somewhat more moderate, yet have affirmed, *That whatever they may own as to the Death of Christ, yet they deny the Resurrection of his Body, and of the Bodies of Believers, so that they have said, Though they dare not charge them with damnable Doctrine, yet certainly they are of very dangerous Opinions as concerning original Sin*

and

An INTRODUCTION.

and the Institution of the Sacrament, and in point of Free-will and inherant Righteousness, and in holding a Possibility of a total Fall from true Grace, and yet they plead Perfection and reckon themselves infallible, say they, for all this : And herein they liken them to Papists. These are some of the foul Aspersions, false Accusations and Mis-representations that have been cast upon this People, which I myself have been an Ear-witness of, and must needs confess, thro' the Respect I had to the splendid Profession of those that did help forward, at least, the Report thereof, I have given too much Credence to some of them ; so that tho' I can truly say, I have no Guilt to charge myself with, as to spreading these false Reports, yet my keeping too much Silence heretofore, when I was convinced in my Conscience

An INTRODUCTION.

science I ought to have spoke, in answer to those whom I might have contradicted in many of these false Accusations, obliges me now to put forth this Vindication.

And now, my Friends, if I can demonstrate to you how falsely this People have been accused, which I doubt not to receive Power from on high to enable me in, I hope to be believed when I come to speak, according to the Measure of the Grace of God, which I have received concerning that Principle of true Religion, which through this People is promulgated.

Willing I am to give you Satisfaction in Matters whereon so great Concerns are depending, and that the more, because many of these Things are Points wherein I myself lately

N. *An INTRODUCTION.*

completely doubted ; concerning which,
when I came to a Solution of in my
own Mind, I can truly say, I then
was made willing to answer the
Lord's Requirings, in taking up the
daily Cross, which Jesus Christ hath
bid every one must take up, that
will be his Disciple, and so I hope
may some of you, as the Lord shall
make Way for his Truth's taking
Impression upon your Minds, in
this the Day of your Visitation : So
shall the Desire of her Soul be an-
swered, whose Spirit was exceedingly
pressed to write this Matter.

Satis-
great
that
these
myself
lately

T H E

INTRODUCTION.

is doubted; & concerning which
I have no solution of to me
of Mind, I can truly say, I have
made willing to answer the
of's Reasoning, in taking up the
Crown, which Jesus Christ has
every one must take up, that
be his Disciple, and to I have
of you, as the Lord has
Way for his Truth's sake
specification upon your Mind, is
the Day of your Visitation;
the Death of the Soul, as
ered, whole spirit was exceedingly
willing to write this Manual.

T. H. B.

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READER,

IT is some Time since I set about this Treatise, which makes me now think, that the latter Part hereof may seem to some to be unreasonable; for as it swelled beyond my Intention, and took up more Time in writing than I thought it would; so also it hath occasionally been hindered from the Press since it hath been wrote; in which Time those former Discourses, which were the Occasion of the Subject, may possibly be forgotten by those who spoke them; but as they were afresh
e brought

To the R E A D E R.

brought into my Memory by the Remembrancer, the Holy Ghost, by which I was pressed in Spirit to give an Answer thereunto, and vindicate Truth therein, that so I might ease the Pressure of my oppressed Spirit, I have in some sort stated, and I hope satisfactorily answered the same : In which it is like I may be thought prolix ; but I knew not how to comprise the Matter shorter, for the Truth is, tho' I at first thought to have filled but one Sheet of Paper, when I sat about it, I saw a Field before me, which cost me some spiritual Travail before I got thorough : And now, lest any should think the Trace too long to follow, I have taken Pains to prefix and page Contents to every material Point, that so they may readily turn to that which they are most desirous to be at.

To the R E A D E R.

The Book being divided into three Parts, the first is in Answer to some controverted Points, ranked under ten Heads ; the second treats of the Principle of Truth, what it is, from whence it comes, and whereto it leads ; the third is a Confutation of People's false Opinions concerning the Manner how we have been convinced of the Principle of True Religion.

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of Faith* 113

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and*

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CHAPTER I.

Concerning the Scriptures.

IN the first Place I shall begin with the Holy Scriptures, which hath been said by some, *This People called Quakers do not own.*

Answer. That is a great Slander, their many Writings and Declarations make manifestly appear, in which their Testimonies are all consonant and agreeable to the Records of Scripture, that I ever met with the like amongst any other: And besides this, I am well assured of it, not only from their own Witness of themselves, but from the

B Witness

Witness of God in my own Breast, *They do believe all Things that are written in the Law and the Prophets ; so that those which do so clamorously charge them, cannot prove the Things whereof they so much accuse them.*

But then it hath been replied, *viz. They own the Scriptures indeed, but 'tis in their own Way ; they believe them as they do a moral History ; just barely giving Credit to them, owning that they are Truth, but they do not believe they are the Word of God, and the Rule of Faith and Life.*

As to this, I answer, *They do believe the Scriptures, so far as Scripture itself requires Faith in itself ; that is, that they are able to make wise unto Salvation, through Faith, which is in Christ Jesus, being given by Inspiration of God, according to that of the Apostle, 2 Tim. iii. 15, 16. And they do also believe, that this same Jesus here spoken of, who is said to be the Messenger of the Covenant, Mal. iii 1. the same and not another, did inspire his Prophets and Apostles,*

les, in writing of the Scriptures : But
 ill, he is the Word, as well as the
 Wisdom of the Father ; and I ask,
 Where do the Scriptures themselves de-
 clare any other ? Where do they say
 they are the *Word of God* ? Or the *Rule*
of Faith and Life ? Tho' I have heard it
 said, *That the Prophets Isaiah, Jeremiah,*
Ezekiel, &c. often call their Prophecies
by the Name of the Word of the Lord,
which, say some, is all one if we say the
Word of God. Now such I would advise
 to take a second View of the Text, and
 when they may find that the Prophets
 did not call the Prophecies and Writings
 the *Word of the Lord* (for they were the
 Lord's Words) he being *the Word of the*
Lord, who revealed their Prophecies unto
 them : As for Instance, *Ezek. xxix. 1.*
says the Prophet there, In the tenth Year,
the tenth Month, in the twelfth Day of
the Month, came the Word of the Lord
unto me, saying, &c. So then it was the
 Word of the Lord that came and said
 unto him : The Prophecy was that
 which he said. So in *Jeremiah*, (Chap.
 i. Vers. 1, &c. old Translation) 'tis
 B 2 said

said, *The Words that came to Jeremiah*
from the Lord, saying, stand in the Gate
of the Lord's House, and proclaim there
this Word, and say, hear the Word of the
Lord, all ye of Judah. [Mark] the
 Prophet was to make Proclamation of
 the Word of the Lord, that the Men
 of Judah might hear what he saith ; and
 it followeth : *Thus saith the Lord, Amend*
your Ways and your Doings, and I will
cause you to dwell in this Place, &c.
 And this was he, as I said before, who
 is the Messenger of the Covenant, ap-
 pointed by the Father, to reveal his
 Secrets unto his Servants the Prophets
 who came to *Jeremiah* with this Pro-
 phesy ; so that it was not what he said
 but he himself, whose Name is called
The Word of God, Rev. xix. 13. And
 this is that Word which came unto *Abra-*
ham in a Vision, Gen. xv. 1. saying
Fear not Abraham, I am thy Shield and
thy exceeding great Reward. Unto whom
 in the very next Verse, *Abraham* gives
 Titles of *Lord* and *God* ; which proves
 the Word to be Eternal and Divine ; but
 so are not the Scriptures Eternal, for we
 know

now they had their Beginning in Time ::
 And though they are Words and Decla-
 rations of Divine Things, yet must we
 distinguish between the Declaration, and
 that which is declared of, so as not to
 call them both by one Name. Those
 written Words (for Scripture signifies a
 Writing) they are Publications in Testi-
 mony of that creating Word of Power,
 by which the Worlds were framed, see
Heb. xi. 3. yet they do not declare that
 the World was made by them, but by
 that Eternal *Word* which was in the
beginning, as it's recorded, *John i. 1.* the
 same is that *which liveth and abideth for-*
ever; *1 Pet. i. 23.* which *Word* is quick
 and powerful, and *sharper than any two-*
edged Sword, piercing even to the dividing
Asunder of Soul and Spirit, and of the
Joints and Marrow, and is a Discerner of
the Thoughts and Intents of the Heart;
neither is there any Creature that is not
manifest in his Sight, but all Things are
naked and open unto the Eyes of him
to whom we have to do, even as it is
written, Heb. iv. 12, 13. This is that
 Word to whom the Scriptures direct us,

Luke i. 79.
Psalm cxix.
130.

*as a Light unto our Feet, and
a Lanthorn unto our Paths, to
guide our Feet into the Way of
Peace; the very Entrance of
which giveth Light; yea, it giveth Under-
standing to the Simple.* So that the
Scriptures themselves, say not of them-
selves, that they are the Word of God,
but that they bare Witness of him. And
this is he who said to those great Scrip-
turians (namely the Jews of old) who
so greatly exalted the Scriptures, but
had not the living Word abiding in
them, *Search the Scriptures, for in them
ye think ye have Eternal Life, and they
are they which testify of me, saith Christ
but ye will not come to me that ye might
have Life, John v. 38, 39, 40.* So here
it may be seen, there is good Reason to
distinguish between the written Words,
the Writing or Letter, and the *living
Word*, which is a *quickning Spirit*.

But now, as to the other Part of the
Charge, which is, *That this People* (of
whom I am now writing) *do not own the
Scriptures to be the Rule of Faith and Life*

In their Behalf, I answer, They do
 own the Scriptures to be a Rule, and
 they direct unto him (to wit, Christ)
 who is the Object of our Faith, and
 Lord of Light and Life: They do also
 believe that the Scriptures are *profitable*
for Doctrine, for Reproof, for Correction,
for Instruction in Righteousness; that the
Man of God may be thoroughly furnished
unto every good Work, as saith the Apo-
 stle, 2 Tim. iii. 16, 17. But yet still it
 is in Christ Jesus, whom his People do
 believe; and he is the Rule by which
 they live, according to the Example of
 the Apostle, who saith, *The Life that I*
now live in the Flesh, I live by the Faith
of the Son of God, Gal. ii. 20. He must
 needs be his Peoples Rule; for *he is the*
Way, the Truth and the Life; no Man
cometh to the Father but by him, John xiv.
 6. And 'tis his Spirit that leads into all
 Truth, John xvi. 13. even that Spirit
 which *searcheth all Things, yea, the deep*
Things of God, as saith the Apostle, 1 Cor.
 ii. 10. which Spirit *teacheth them of all*
Things, and bringeth all Things to their
Remembrance, according to Christ's Pro-
 mise.

mise, *John* xiv. 26. Therefore the Spirit of Christ is the Rule of his People's Faith, and the Guide of their Life ; yet doth not this detract from the Scriptures nor the Estimation of this People (called *Quakers* concerning them) for I know they do believe, that *whatsoever Things were written aforetime, were written for our Learning, that we through Patience and Comfort of the Scriptures might have Hope*, as 'tis recorded, *Rom.* xv. 4. So that it appears, the Scriptures are owned of them, and are believed by them, and are practised amongst them, but they dare not ascribe them that Glory which is due to God, nor exalt them above his Son Christ Jesus, nor prefer them in his Spirit's Stead ; neither yet is it any Derogation from the Scriptures, to exalt Christ and his Spirit more than they ; for Scriptures themselves exalt Christ and the Spirit above themselves : So that it is not in any Slight or Disrespect they have to those Holy Writings, wherefore they do not call them the *Word*, and the *Rule of Faith and Life* ; but as they have declared, 'tis from that reverend Regard

they

Spi they owe and ought to bear to Christ
 ople Jesus the great and eminent *Word of*
 ye God, to whose Spirit, all Scripture Di-
 ures ctions, in Matters of Salvation, refer
 all as, as to an infallible Rule and Guide,
 know direct us thereunto, that we may not
 thing ve in them, but in him, who is the
 a for Author and Dispenser of them. Thus
 tiene though the Scriptures are granted to be a
 have righteous Rule, and of Divine Dispen-
 Sa ation, (*for the Prophecy came not in old*
 wned time *by the Will of Man, but Holy Men*
 and of God *spake as they were moved by the*
 the Holy Ghost) even as the Apostle testified,
 hich Pet. i. 21. And my Soul praises the
 e his Lord, that he hath preserved the Re-
 in his cords of so many Prophecies and Testi-
 De monies of his primitive Servants, through
 exal so many Contingencies, unto this present
 they Age; yet can I not think that the God
 t and of infinite Wisdom and Grace, whose
 at i Mercy is over all his Works, would
 the leave Mankind in so great a Concern,
 efore whereon their Eternal Salvation is de-
 d the pending, to such a Rule alone for Gui-
 have dance therein, as is subject to Concealing,
 gars Mis-translation, Mis-interpretation, False-
 the application

application, as we find the Scriptures have been by Corrupters of them: Much less can I believe, that he would suffer the greatest Part of the World to live without them (as they do) were there no other Means appointed for their Salvation; yea, moreover, I am very sensible that were the Scriptures are, many Occurrences may fall out in the Course of our Lives, about which the Scriptures give no particular Advice, and yet it is necessary we should have a Guide near in all our Affairs: But I well know, many Cases there are, where Scripture is altogether silent in the Matter. Admit then here, that the Creature in such a Strait not knowing what to do, betakes itself to enquire of the Lord by Prayer; alas what will that avail, unless it receive an Answer? Which is already granted not to be found in Scripture, neither can it now be had by the meer literal Priesthood, nor by their pretended *Urim* and *Thummim*; and say they (who cry up solely Scripture to be the Rule of Faith and Life) *Neither must we expect Answer by Dream, nor yet by Vision, no, nor by Revelation*

revelation nor Inspiration ; for these (they
) are ceast many Ages past : Whom I
 ask, What Way then can the Creature
 come by Advice ? Which till they can
 solve me in, I shall still retain my
 opinion, viz. That that inward Oracle
 which is a Measure of God's Spirit,
 whereby we obtain Access to him, with
 answer and Direction from him in all
 our Concerns about which we enquire of
 him, undeniably is of greater Authority,
 than to beget living Faith, and order us
 therein ; and a more perfect Rule to
 guide our Lives, than the outward Wri-
 tings of the Scripture, which in many
 things leave us without either Counsel
 or Instruction. And here I shall leave
 this Point, which in Answer to an Ac-
 cusation, which is, *That we deny the
 Scriptures* ; a Thing often charged upon,
 but never proved against the People
 called Quakers.

C H A P. II.

*Concerning the Humanity
of CHRIST, &c.*

A Second Charge which I have heard brought in against the *Quakers*, is *That they deny the Humanity of Christ Jesus, and the Obedience that he yielded in the Days of his Flesh, by his Sufferings, Death, Burial, Resurrection from the Dead, together with all the Benefits that thereby accrue unto Believers; as also Justification by Faith, and the imputed Righteousness of Christ.* Now that that hath been as falsely charged upon them as the former, I shall undertake to prove by Scripture: But first let me mind the Reader, this I have observed, *viz.* That there are many that have borne false Witness against them, yet they do not seem to accord in their Witness; for

first comes out a learned
Doctor, and he declares
publicly (tho' somewhat

Doctor Owen,
Independent.

ambiguously) *That this People deny that
Christ which died at Jerusalem, to be
God equal with the Father.* But when
this was refuted, so as not be believed,
then comes out another, and

he would give the World John Faldo.
to know, as if they only

deny the Son of God to have assumed
human (or Man's) Nature. Thus their

Accusers contradict one another (for
both seem to grant we own a Christ)

which well they may do, since they
differ in Principles amongst themselves;

however they agree thus far like *Herod*
and *Pilate*, to unite against Jesus, so

have they against his Followers; but I
need not enlarge upon Particulars, since

rather than they will want a Host to go
out against the *Quakers*, look but into

the Muster, and thou mayst see one and
twenty Divines, as they give themselves

the Style, enter the List together, of
whom I shall say no more here, lest it

C

should

should be taken for a Digression from the Answer.

First, Therefore to clear Truth from Slander, both on the one Hand and the other ; I do in the first Place affirm and that upon certain Grounds, viz. That all who may be rightly denominated *Quakers*, such as tremble at the Word of God, they are of the Faith of One Substance, which the ancient *Christians* earnestly contended for, and suffered such hard Things in maintaining, to wit, that Christ the blessed Son of God (as to his Divinity) was of the same Eternal Substance with the Father, as may be read at large in *George Bishop's Looking-Glass for the Times*, Page 85, 86.

2dly, I affirm, they faithfully own the Scriptures : And therefore what *John* the Divine saw in his *Revelations* concerning him, as 'tis recorded Chap. xii. 8. *That he (to wit, Christ) was the Lamb slain from the Foundation of the World.* And what the Apostle said of him, *Phil. ii. 6. Who being in the Form of God, thought*

no Robbery to be equal with God Likewise John the Evangelist, in his first Chapter, Vers. 1, 2, 3. saith concerning Christ: *In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the Beginning with God; all Things were made by him, and without him was not any Thing made that was made; for by him were all Things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, Principalities or Powers; all Things were created by him, and for him, who is over all, God blessed for ever. Amen. Col. i. 16. Rom. ix. 5. These, together with the Testimonies Jesus gave of himself, John viii. 58. Verily, verily, I say unto you, before Abraham was I am. John x. 30. I and my Father are one. John xv. 5. there he prays, And now, O Father! glorify thou me with thy own Self, and with the Glory which I had with thee before the World was.*

In like manner he speaks of his own Eternity, *Proverbs*, Chap. viii. from the

23d to the End ; to which agrees that Application given to him, of *Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace*, Isaiah ix. 6. These Things, I say, the *Quakers* believing according as they are written, and having an Experience of in themselves, by the effectual working of the mighty Power of Christ Jesus in their Hearts, are sufficient Proofs to them of his Divine Substance ; and also to make them see what is the Fellowship of the Mystery, which from the Beginning of the World hath been hid in God, who created all Things by Jesus Christ, as 'tis written, *Ephes. iii. 9*. Wherefore they know the Son to be one, and equal in Power with the Father.

Now if any shall object that Scripture, where Christ saith, *My Father is greater than I*.

Ans. That must needs be understood only as he assumed the Name of Man ; not at all relating to the *Fulness of the Godhead that dwelleth bodily in him*, as 'tis

is written, *Col. ii. 9.* So likewise the author to the *Hebrews* describes him, Chap. i. Vers. 2, 3. *To be the Brightness of the Father's Glory, and the express Image or Character of his Substance* for so the Word Person ought to be understood) by whom also he made the Worlds. And therefore I believe, and so do they in whose Behalf I write, that Jesus Christ very God.

3dly, I affirm they do believe that this Jesus, or this God, was manifest in the Flesh, as saith the Apostle, *1 Tim. iii. 16.* And *John* the Evangelist, Chap. i. Vers. 14. *The Word was made Flesh, and dwelt amongst us (and we beheld his Glory, the Glory of the only Begotten of the Father) full of Grace and Truth.* And *Paul* to the *Hebrews*, Chap. ii. Vers. 16. speaking of Christ, saith, *For verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham.*

4thly, Therefore in the fourth Place, I affirm, the *Quakers* do faithfully own this Jesus to be the Mediator, according

to the Testimony of the Apostle, 1 Tim
 ii. 5, 6 *For there is one God, and one
 Mediator between God and Man, the Man
 Christ Jesus, who gave himself a Ransom
 for all, to be testified in due Time.*

5thly, I affirm, they own his Obedi-
 ence also ; for I know they do believe
 that Christ Jesus, in the Days of his
 Flesh, was obedient to God as becometh
 a Son unto a Father in all Things.
 For he came not to do his own Will
 but the Will of him that sent him
 wherefore we find him praying to his
 Father, *Not my Will but thine be done*
 Yea, moreover it is written of him, Heb
 v. 8. *Though he were a Son, yet learned
 he Obedience by the Things which he suf-
 fered : For he was a Man of Sorrows
 and acquainted with Grief ; he was
 wounded for our Transgressions ; he was
 bruised for our Iniquities : The Chastise-
 ments of our Peace was upon him, and
 with his Stripes we are healed, as saith
 the Prophet Isaiah, Chap. liii. Vers. 3. 5*
 Therefore these do confess to his Suffer-
 ings, according to the Scriptures ; for

Christ

Christ also hath once suffered for Sin, the
 Just for the Unjust, that he might bring
 us to God, being put to Death in the
 Flesh, but quickned by the Spirit, see
 1 Pet. iii. 18. Likewise they own his
 Death as an acceptable and most satis-
 factory Sacrifice to God for the Sins of
 all, and is of blessed Advantage to all
 that shall receive Faith in his Blood,
 which agrees to Rom. iii. 25. Ephes. v. 2.
 Whom God hath set forth to be a Propi-
 tiation through Faith in his Blood, to de-
 clare his Righteousness for the Remission of
 Sins that are past, through the Forbear-
 ance of God: And he hath given himself
 for us an Offering, and a Sacrifice to God,
 for a sweet smelling Savour. Also they
 believe, that as Christ died for our Sins,
 so he was buried likewise, and rose again,
 according to the Scriptures, 1 Cor. xv. 3.
 Again, Vers. 20, 21. 'tis said, But
 now is Christ risen from the Dead, and
 become the First-fruits of them that sleep:
 For since by Man came Death, by Man
 came also the Resurrection of the Dead.
 So in Acts xvii. 31. the Apostle mentions
 this as the Assurance which God gave to
 Men,

Men, of his judging the World at the great Day, by his Son Christ Jesus, namely his having *raised him from the Dead.*

Now 6t**h**ly and lastly, I affirm, they do believe, that from Christ Jesus these and such like Benefits extend to true Believers.

1. *Election in him.* According as God hath chosen us in him before the Foundation of the World, that we should be Holy and without Blame before him in Love, as it is recorded in *Ephes. i. 4.* [Mark] 'Tis in him we are elected; not in ourselves, as though personally some were chosen and others past by: But in the Seeing Christ, the Elect of God, the Object of the Father's Love, all who are gathered into him, are made a chosen Generation, an elect People by the Lord.

2. *Vocation.* This also they own to be a Benefit bestowed on them by the Father, in the Son; for that they who were by Nature Children of Wrath and well

all as others, have been called of God
 Christ, with an High and Holy
 calling, to obtain Mercy from him,
 then to become Saints, that so they
 should shew forth the Virtues of him who
 hath called them out of Darknes into his
 marvelous Light.

3. *Reconciliation to God*, as saith the
 apostle, 2 Cor. v. 18, 19. *All Things*
are of God, who hath reconciled us to
himself by Jesus Christ, and hath given to
us the Ministry of Reconciliation, to wit,
that God was in Christ, reconciling the
world unto himself. So Col. i. 20, 21,
it's said, And having made Peace
through the Blood of his Cross, by him to
reconcile all Things unto himself, by him, I
say, whether they be Things in Earth, or
Things in Heaven; and you, who were
sometimes alienated, and Enemies in your
Minds by wicked Works, yet now hath he
reconciled, in the Body of his Flesh through
his Death, to present you holy, unblameable,
irreprovable in his Sight.

4. *Sancti-*

4. *Sanctification and Justification.* P
both these together, because though
do grant they may be distinguished, y
I cannot see how they can be divided
being so near of Kin, that if one la
guish, t'other cannot but greatly mour
Besides the Apostle is my President
coupling of them, speaking to the C
rinthians in his first Epistle, Chap. v
Vers. 11. saith, *But ye are washed, b
ye are sanctified, but ye are justified
the Name of our Lord Jesus, and by t
Spirit of our God.* But more of this
another Place.

5. *Adoption,* as 'tis written, *Ephes.*
5. *Having predestinated us unto the a
doption of Children by Jesus Christ
himself, according to the good Pleasure
his Will :* To the like Purpose is that
*Rom. viii. 29. For, whom he did fore
know, he also did predestinate to be co
formed to the Image of his Son, that
might be the First-born among many Br
thren :* To which accords *John i. 12
To as many as received him, to the*
ga

... he Power to become the Sons of God,
... to as many as believe in his Name.

6. A sixth Benefit is, *Forgiveness of, and Redemption from Sin*; as saith the scripture, *Ephes. i. 7. In whom we have redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace: So Titus ii. 13, 14. Looking for that blessed Hope, and glorious Appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works: And 1 John iii. 8. 'tis said, For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil: And ye know that he was manifested to take away our Sin.*

7. *Victory over Satan. Forasmuch as the Children are Partakers of the Flesh and Blood, he also took Part of the same, that through Death he might destroy him that had the Power of Death, that is the Devil; see Heb. vii. 14. So that his Strength*

Strength being broken, and his Power destroyed by the Captain of our Salvation, if we resist him steadfast in Faith, he will flee from us, as 'tis written *James iv. 7.*

8. Another Benefit is, *Access to God by Faith*; as saith the Apostle, *Eph. iii. 12. In whom we have Boldness of Access with Confidence by the Faith in him*: And as we have Access to God by him, so likewise we find Acceptance with God in and through him.

9. Through him we receive a *full Hope of Eternal Life*; as 'tis recorded *Heb. ix. 15. And for this Cause he is the Mediator of the New-Testament, that by the Means of Death for the Redemption of the Transgressions that were under the first Testament, they which are called might receive the Promise of the Eternal Inheritance.*

Thus 'tis confest, that in Christ Jesus we are elected, called, reconciled to God, sanctified, justified, adopted; by him

Now we obtain Pardon and Redemption from all Sin ; through Faith in his Name we find Access to God, and Acceptance with him, in him we are made Victors over Satan, and Heirs of Life eternal.

Now, Reader, thou mayst see how fully the *Quakers* have been accused, in saying to their Charge, *They deny that Christ which came in the Flesh, with the obedience he therein performed by his sufferings, Death, Resurrection from the dead, &c. as also the Benefits that thereby are obtained ;* which Things never were by them denied, for they know that the Son of God is come, and hath given them an Understanding, that they know him that is true, and they are in him that is true, even in his Son Jesus Christ ; this is the true God, and eternal Life. See John v. 20. But for further Satisfaction concerning their Faith herein (if any do desire it) they may see a book put forth by George Whitehead, intituled, *The Divinity of Christ, and Unity of the Three that bare Record in Heaven, with the blessed End and Effects*

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of

of Christ's Appearance in the Flesh, Suffering and Sacrifice for Sinners, confessed and vindicated.

Now concerning Justification by Faith in Jesus Christ, and the Imputation of his Righteousness to Believers: Here also it may be seen how grossly this People have been abused, and how greatly their Principle hath been misrepresented; for Justification by Faith they own (as hath publicly been confessed by them) according to these Scrip-

tures, *By the Deeds of the Law*
 Rom. iii. 20. *shall no Flesh be justified in*
 Gal. iii. 24. *his Sight; wherefore the Law*
 Rom. iii. 26. *was our School-master to bring*
 Ephes. ii. 8. *us unto Christ, that we might*
 9. 10. Tit. *be justified by Faith: To de-*
 iii. 5, 6, 7. *clare, I say, at this Time*

his Righteousness, that he might be justified and the Justifier of him which believeth in Jesus: For by Grace are ye saved through Faith, and that not of ourselves, it is the Gift of God; not of Works, lest any Man should boast; for we are his Workmanship, created in Christ Jesus unto good Works

Works : Not by Works of Righteousness
which we have done, but according to
his Mercy he saved us, by the Washing of
Regeneration, and renewing of the Holy
Ghost, which he shed on us abundantly
through Jesus Christ our Saviour ; that
being justified by Grace we should be made
Heirs according to the Hope of eternal
Life. But then it must be a living
Faith, according to the Definition of the
Apostle James in the second Chapter of
his Epistle. And it must be
such a Faith as purifies the Acts xv. 9.
Heart, and is held in a pure
Conscience, and is manifest 1 Tim. i. 5.
in the Life by Works of
Love, and gives Victory over the World.
For in Christ Jesus neither Circumcision
avalleth any Thing, nor Uncircumcision,
but Faith which worketh by Love, saith
Paul, Gal. v. 6. and this is the Victory
whereby we overcome the World, even
our Faith, saith John, 1 John v. 4.
Therefore, say I, without this real Faith,
it is impossible we should please God,
or be justified in his Sight. Yet now
because these my Friends have distin-
D 2
guished

guished between Faith and Fancy, therefore they have been calumniated, and their Principle traduced by many. So likewise as to the imputed Righteousness of Jesus Christ, this they own according to the Scriptures, even as *David* described the Blessedness of the Man whose Transgression is forgiven, and whose Sin is covered, saying, *Blessed is the Man unto whom the Lord imputeth not Iniquity, and in whose Spirit there is no Guile*, Psal. xxxii. 1, 2. And *Abraham* being justified by Faith, 'tis said, *He received the Sign of Circumcision, a Seal of the Righteousness of the Faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that Righteousness might be imputed to them also*, Rom. iv. 11. Wherefore this People believe Acceptance with the Father, is only in Christ, and by his Righteousness made ours, or imputed unto us by the inward Work and applicatory Act of God's Gift of Grace, whereby he is made unto the Soul, Wisdom, Righteousness, Sanctification and Redemption: But because they

they deny the Righteousness of Christ to be imputed, where it is not imparted, and distinguish between Imagination and Imputation; between reckoning or imputing that is real, and reckoning or imputation that is not real, but a Fancy, and dare not own the Point in the Latitude of that Sin-pleasing Principle, to which it is stretched, as if Men might be imputatively Holy, though not inwardly Holy, and imputatively Righteous, though not really Righteous; therefore they are clamoured upon, as if they denied the Imputation of Christ's Righteousness, when it is only to those who are not made Righteous by it, to walk as they walked: For the Scripture doth not say, that he that saith he is Righteous by the Imputation of Christ's Righteousness, but *He that doth Righteousness is Righteous, even as he is Righteous*, 1 John 3. 7. *What then, shall we sin?* (and yet think to be saved by the imputed Righteousness of Christ, because we are not under the Law, but under Grace) *God forbid that we should Sin* (in this State of Grace) saith the Apostle, Rom.

vi. 15. Indeed the whole Chapter speaks the same Sense, viz. That it is not our Imputation or reckoning of Christ's Righteousness to ourselves will justify us, but he imparting and imputing it to us : And this shall suffice in Answer to the second general Charge against the People, in every Particular of which may be seen, what gross Abuses have been cast upon them, whereby the Envious and Ill-affected have sought to cover their Principles with their own Perversions, and so to make Truth itself become rejected. But I shall in the next Place speak to those I take to be more moderate, and such whom I have sometimes found myself much swayed by. But since I find it was more by Education and Tradition, than any certain Evidence I could have of the Truth of that Religion, I find myself obliged to detect those Errors in publick, which I have heard, divers of them, cast upon the People called *Quakers* in private charitably judging they speak not much against them out of Ill-will, Ignorance of, and Unacquaintance with

their blameless Principle; though this is
 enough for People to speak evil of
 things they know not, and for such as
 are divided amongst themselves, to join
 together against others (as some have
 confessed to me, that tho' they differ in
 many Particulars, yet they all agree in
 this, to set their Seal against the *Quakers*)
 that who they were, I have and shall at
 present conceal, desiring not to expose
 them, but to inform them, that so
 stating before them their Errors and
 Mistakes, some of them at least, may
 see and repent them, wherein they have
 erred and done amiss.

C H A P. III.

*Touching the Resurrection of the Body
of CHRIST, and of the Saints.*

AS concerning the Resurrection of the Body of our blessed Lord Jesus, and also the Bodies of Believers, this I have been borne down in, that the *Quakers* do not own.

In answer to which, though I have something to reply in their Behalf at that Season, yet I must confess, that in Respect I had to my Friend who affirmed the same, made me a little incline to that Persuasion of them; but now being better acquainted with their Principle, I must needs add, that this Report is an utter Falshood; for they do believe 'tis recorded in the Scriptures, that Christ Jesus, who descended into the lower Parts

the Earth, the same as- Eph. iv. 9, 10.
 led up far above all
 heavens, that he might fill all Things,
 sits now at the right
 hand of God in his glorious 1 Pet. iii. 22.
 ly, and therefore shall
 low Estates and humbled Body of
 ever be made like unto
 glorious Body, through Phil. iii. 21.
 working of his mighty
 ver, whereby he is able to subdue all
 things unto himself, and then shall this
 corruptible put on Incor-
 tion, and this Mortality. 1 Cor. xv. 53.
 on Immortality, and 54
 with itself shall be swallowed up of
 glory. So here likewise it may be
 ed, how their Adversaries have been
 appointed, for first, it was the Design
 some, to have made Sadduces of them,
 giving out, That they deny the Resur-
 rection, as it was said of them, Acts xxiii.
 For the Sadduces say, There is no
 resurrection, neither Angels nor Spirit.
 as some have sought to render these,
 if at Death they believed Soul and
 they were both to be annihilated; but
 when.

when this would not take, then they reported, *That the Body only was which the Quakers held should never again.*

Here, Reader, thou mayst see they have been slandered both Ways for they do believe the *Resurrection of Just and of the Unjust*, the one to *Salvation*, the other to *Condemnation*, according to the Judgment of the great Deity and then shall every Seed have its own Body, as saith the Scriptures, *Acts* x. 15. *John* v. 29. *1 Cor.* xv. 38. because they dare not be so foolishly inquisitive as to ask, nor so arrogant in their Minds as to determine with what Bodies they shall rise; therefore do they say, *They deny the Resurrection of the Body of Christ, and of all that are or shall be dead.* But this is most falsely charged upon them; for they do believe the *Resurrection of the Dead*; for if the *Dead rise not, they are of all Men the most miserable.* What can be a Balance or equal Poize with the Trials, Exercises, Afflictions and Persecutions that are

and Portion in this Life, short of
 eternal Inheritance, and a Crown of
 glory that fadeth not away ? Therefore
 also believe, that every Man shall
 be raised in his own Order, Christ the First-
 born, afterwards they that are Christ's
 by his Coming : Yea, they do believe,
 that the Dead shall be raised incorruptible,
 that God giveth a Body as it pleaseth
 him, and to every Seed his own Body ;
 that there is a natural Body and a spiritual ;
 that there are Bodies Terrestrial and Bodies
 Celestial, wherein they agree with the
 testimony of the Apostle, 1 Cor. xv.
 38. 40. 44. 52. which I think is
 sufficient to give all sober Inquirers full
 satisfaction herein ; for, as to my own
 particular, I freely do confess, it suffices
 me that God will give unto my Spirit
 a Body as it pleases him.

C H A P. IV.

Concerning Original Sin

AS to *Original Sin*, in which *Quakers* are judged to be of dangerous an Opinion, without shewing to me what that Opinion was.

I answer, Though the Word *Original* be not found in Scripture, yet if I mean hereby the *inward Corruption* or *Seed of Sin*, which Satan hath sown in us, and wherewith we are defiled in our first and fallen Nature, I am assured this will not be denied by any true *Quaker*, for they know and believe, that in the *first Adam* all are Sinners, but in the *second Adam*, which is the Lord from Heaven, we are made Righteous; as in Adam all die, even so in Christ shall all be made alive, as it is written 1 Cor. xv. 22. But tho' it be granted

that by one Man Sin entred into the World
 and Death by Sin ; and so Death pass
 upon all Men, for all have sinned, eve
 ver them that had not sinned after the
 similitude of Adam's Transgression, who
 the Figure of him that was to come,
 Rom. v. 12. 14. yet this doth not prove
 the Lord to be so partial in his Love
 towards his Creatures, as to chuse some,
 but leave the greatest Part of Mankind
 in the fallen State, without affording
 them any Benefit by Christ, or a Measure
 of his Grace and Spirit ; for Want of
 which, and being so past by of God (as
 some have asserted) they become under
 Necessity of sinning, and a Necessity
 of dying : Oh, harsh Doctrine ! and so
 must confess I often thought it, whilst
 I was industriously striving to work my-
 self into a Belief of it : But now, from
 certain experimental Knowledge, and
 full Assurance of Faith, can I testifi-
 fy for God, he is no Respēter of Person.
 In every Nation he that feareth God
 and worketh Righteousness is accepted of
 him : For though all have sinned, and
 are short of the Glory of God, where-

fore he hath concluded all under Sin, that he might have Mercy upon all, not willing that any should perish in Sin, but that all might come to Repentance. Moreover than this, the Scriptures abundantly speak forth the Extent and Benefit of Christ's Death for all Mankind, upon Condition of Faith and Repentance, join'd with new and continuing Obedience, which are the Gospel Terms on which he is offered to them: *For Christ Jesus gave himself a Ransom for all, he tasted Death for every Man,* saith the Apostle, 1 Tim. ii. 5, 6. *He will save all* ii. 9. So that it is a certain Truth, that all that are, or shall be saved, are elected only in Christ Jesus, *that whosoever believeth in him should not perish, but have everlasting Life.* There is no Pre-emption or absolute Fore-appointment, but partially designed in relation to Persons, but upon Man's Disobedience, wherefore it shall be said, *The Fathers have eaten of the forbidden Fruit, and the Children's Teeth shall be set on edge; but he that eateth of the forbidden Fruit, his Teeth shall be set on edge: For all Souls are the Lord's; as the Soul of the Father.*

father, so also the Soul of the Son is his ;
 and he hath said, the Soul that sinneth it
 shall die, Ezek. xviii. 2. 4. Yet hath
 the Lord no Pleasure in the Death of the
 Wicked, but that the Wicked turn from his
 way and live, Ezek. xxxiii. 11. Where-
 fore, he hath given the Beloved of his
 Father out of his Bosom, to come into the
 world to save Men from their Sins, that
 they might be made accepted in him :
 Therefore, as by the Offence of one, Judg-
 ment came upon all Men to Condemnation ;
 even so by the Righteousness of one, the
 Gift came upon all Men unto Justifica-
 tion of Life, read Rom. v. 18. which
 makes it clear to me, the Lord will not
 condemn any for Adam's Sin, who have
 not demerited his Wrath by actual Trans-
 gression.

C H A P. V.

Concerning the Sacraments.

AS touching the Institution of the Sacraments (so called) by which is meant Water-Baptism, and the outward Supper; here also is another great Charge brought in against the *Quakers*, unto which I cannot but be very tender in the Answer, for I must confess I myself did once think them very chargeable in this Matter. Now that Baptism, even the outward and typical Baptism, was an Ordinance, (that is to say, a Thing ordained by one that hath Power to ordain) as *John Baptist* had Command from God to baptize; this I do believe and own: But then the Lord himself hath ordained a higher Baptism whereby he saveth, which surely is not the outward, no, that's not of Efficacy to obtain or effect such an End, which is Salvation, as that I think

our Enemies themselves will grant ; and
 then why are they so angry with us, that
 we do not own it in their outward Form ?
 But the one Baptism necessary to Salva-
 tion, I do believe is inward and spiritual,
 saying that of the Holy Ghost, foretold
 by John the Baptist, Mat. iii. 11. *I*
will indeed baptize you with Water unto Re-
pentance, saith he, but he that cometh
after me is mightier than I, whose Shoes I
am not worthy to bear, he shall baptize
you with the Holy Ghost, and with Fire.
 This is the Baptism which Christ com-
 manded his Disciples that they would wait
 for, and therefore I call it an Ordinance,
 because ordained by Christ, as you may
 read Acts i. 45. *And being assembled toge-*
ther with them, he commanded them, that
they should not depart from Jerusalem, but
wait for the Promise of the Father, which,
saith he, ye have heard of me ; for John
only baptized with Water, but ye shall be
baptized with the Holy Ghost not many
days hence. The same did Peter wit-
 ness, Acts xi. 15, 16. *And as I began*
to speak, saith he, the Holy Ghost fell
on them as on us in the Beginning, then

remembered I the Words of the Lord, how he said, John indeed baptized with Water, but ye shall be baptized with the Holy Ghost. Now if any shall oppose these Scriptures, to prove outward and Water Baptism now in Force, Mat. xxviii. 19. Go teach all Nations, baptizing them in the Name of the Father, &c. John iii. 5. Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. 1 Pet. iii. 21. The like Figure, whereunto even Baptism doth now save us, not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ from the Dead.

Something I shall write by way of Answer to them, these being the chief Texts that ever I heard brought to prove the same: As to the first, I say, That must needs mean the Baptism of which I am now speaking, viz. spiritual Baptism, for Christ bidding of them Go, denotes their being impowered from him, to baptize in, or rather [into] his own and his Father's Name; which is the true
spiritual

Spiritual Baptism: Besides, here is no
 Water made mention of, whence we
 may infer, the Apostles Ministry was to
 be the Laver in which they were to be
 baptized: See here their Mission, Christ
 bids them *Go teach, baptizing*; baptizing
 is in the present Tense, whilst they were
 teaching; and as it was then, so it is now
 the spiritual and inward Baptism goes
 along with the Preaching of the Word
 of Life. To the second Scripture I an-
 swer, If our Opponents will have that
 mean material Water, may not we then
 as well conclude, that *John Baptist* meant,
 Christ would baptize them with material
 Fire? But if we understand the Power of
 the Holy Ghost, to burn up the Stubble
 (that naturally grows in us) by the latter,
 then must we also understand the same
 Power to cleanse us from our natural
 Filth by the former: But I know it will
 be expected I should prove this by Scrip-
 ture, for which see *Tit. iii. 5. Not by*
Works of Righteousness, which we have
done, saith the Apostle, but according to
his Mercy he saved us, by the Washing of
Regeneration, and renewing of the Holy
Ghost.

Ghost. Here is the Washing of Regeneration to parrallel being born again of Water, and the renewing of the Holy Ghost, to answer being born again of the Spirit; for the Washing of Regeneration, or renewing of the Holy Ghost, and being born again of Water, or being born again of the Spirit, are Terms synonymous, or Expressions to the same Purpose, all pointing at that *one Baptism of the Spirit*, so faithfully believed, and experimentally witnessed by the *Quakers*, who are said to deny Baptism to be an Ordinance: But how is it they deny it? Let their Cause be examined, or there can no true Judgment be given, whether they ought to be acquitted or condemned. Infant Baptism or sprinkling Infants, this they utterly deny, as a Thing by Men imposed, and never by God or Christ instituted, neither is there any Scripture Precept or President for it: Indeed how should there, since it was not taken up, nor innovated for above two Hundred Years after Christ died; and then it was first brought in
by

one *Fidus* a *Roman*
 Priest, in the Year 248,
 which was assented to by
African Bishop of *Carthage*,
 and first preach'd up by
Augustine; then decreed by
 the *Milivitan* Council, last of all ratified
 and confirmed by Pope *Innocent* the
 third, which was not done till the Year
 402. Yet we grant the Baptism of
 those that were adult, or come to Age,
 and had Faith to entitle them unto it;
 this was the Baptism of *John*, who was a
 Fore-runner of *Jesus Christ*; but this was
 not permanent and continuing, but to
 pass away, that *Christ's* might take Place,
 for he must increase, but I must decrease,
 saith *John* himself, *John* iii. 30. For
John's Baptism was but a Figure of
Christ's Baptism, but that he should be
 made manifest to *Israel*, therefore am I
 come baptizing with Water, saith *John*,
Chap. i. Vers. 31. However, where any
 now have believed it simply their Duty
 to be baptized, as thinking it, either for
 the Furtherance of the Gospel, or Trial
 of their Faith, the *Quakers* are tender
 of

Read Thomas
 Lawson's Trea-
 tise concern-
 ing Baptism,
 Page 53. 55.

of judging them in that Case ; but if they stick in the Shadow, and reject the higher Ministration, then they are more reproveable. But there is a third Scripture I am yet to speak to, and that has Reference to *Noah's Ark*, which was a Figure (I have heard some of yourselves say) of our Ark Christ : *The like Figure whereunto*, (saith the Text) *even Baptism, doth now save us* : It must be a baptizing into Christ then, for the Apostle saith, *'Tis not the putting away the Filth of the Flesh* ; so then 'tis not Water-Baptism, for that can but purify the outward Man ; that that is external, cannot cleanse the Spirit that is internal, and give the Answer of a good Conscience towards God, as it followeth in the next Words ; wherefore saith Beza, a Man whose Memory ye pretend to honour, *The Baptism which answereth to Noah's Ark, was not material Water, but the Power of Christ within, which preserves us cleansed, and enables us to call on God with a good Conscience* : But then the last Clause of the Verse ought to be considered, which having Coherence with
the

the foregoing Words, saith, *by the Resurrection of Jesus Christ*. Lo here is the true Baptism indeed, the which I am now pleading for; and of which the Apostle speaks, *Col. ii. 12. Buried with him in Baptism, wherein also ye are risen with him, through the Faith of the Operation of God, who hath raised him from the Dead*. And now, Reader, since there is but *one Lord, one Faith, one Baptism*, as saith the Apostle, *Ephes. iv. 5*. whether this Baptism be the sprinkling of Infants, or outward Washing of grown Persons, or the inward Cleansing by the Holy Ghost, I'll leave the Witness of God in thy own Conscience to judge, and then to determine, whether the *Quakers* are not greatly wronged, in being charg'd with denying Baptism.

Now I come to speak concerning the Sacrament (so called) of the Lord's Supper: In answer to which, in the first Place, I must needs say, I find not the Word Sacrament in all the Scripture; but if by Sacrament, ye mean a Sign, then can it not be of Necessity to con-
tinue

time longer than till the Thing signified
 is come, and clearly discovered: So that
 granting it to be a Practice enjoined,
 it was to last but its Day and Time,
 that was till Christ, who is the Bread of
 God that cometh down from Heaven
 (which Bread is his Flesh; that he gave
 for the Life of the World) should come
 according to his own Intention; see
John vi. 33. 35. Indeed the whole
 Chapter speaks of Christ's being the true
 Bread wherewith the Saints are nourish-
 ed; and that he would come again after
 his Departure; see his Promise to his
 Disciples, *John* xiv. 18. *I will not leave*
you comfortless, I will come to you; and
 that he meant an inward Coming, see
 Vers. 20. of the same Chapter: *At that*
Day ye shall know that I am in my
Father, and ye in me, and I in you, saith
 Christ. And therefore saith the Apostle,
I speak as to wise Men, judge ye what
I say; the Cup of Blessing which we bless,
is it not the Communion of the Body of
Christ, &c. for we being many, are one
Bread, and one Body, for we all are
Partakers of that one Bread, 1 Cor. x.

15, 16, 17. And indeed I do believe, that herein is the Communion of Saints, namely, in eating of the Flesh and drinking of the Blood of Jesus Christ; not carnally, as the *Jews* thought when they murmured at him, saying, *How can this Man give us his Flesh to eat?* John vi. 52. but spiritually, wherein consists the true Brotherhood and Fellowship of that Church which is in God, as with one another, so with the Father and the Son, by the Holy Spirit, at the spiritual Table of the Lord.

Now if any, in Proof of the outward Supper, shall produce that Saying in *Mat. xxvi. 26, 27, 28.* *And as they were eating, Jesus took Bread and blessed it, and brake it, and gave to the Disciples, and said, Take, eat: This is my Body. And he took the Cup and gave Thanks, and gave it to them, and said, Drink ye all of it: For this is my Blood of the New Testament which is shed for many, for the Remission of Sins.*

F

I answer,

I answer, That that figuratively pointed to the true Bread, I think very clear; so likewise, that the Wine there, figured out that spiritual Wine which was to come from him, will not be hard to make appear, for in the very next Verse, saith Christ, *I will not drink of this Fruit of the Vine, until that Day when I drink it new with you in my Father's Kingdom.* And that he did not mean, they should stay for this Wine till they came to Heaven, (as some understand by the Word Kingdom) see what himself saith in *Mat. xvi. 28. Luke xvii. 20, 21. Verily I say unto you, There be some standing here that shall not taste of Death till they see the Son of Man coming in his Kingdom.* And when he was demanded of the Pharisees when the Kingdom of God should come? He answered them and said, *The Kingdom of God cometh not with Observation, neither shall they say, Lo here, or Lo there, for behold the Kingdom of God is within you.* And that there this Wine was drunk by the Disciples, see *Acts ii.* from the first Verse to the 18th. When the Holy Ghost fell upon

upon the Apostles, how full of the new Wine of the Kingdom they were, to the Astonishment of the Beholders! And certainly this Wine of the Spirit, or Wine of the Kingdom (which is all one, for Christ's Kingdom is a spiritual Kingdom) must come from him; for he is the true Vine, as he calls himself, *John xv. 1.* So that the Text alledged, doth not at all prove outward and elementary Bread and Wine to be of Use after Christ's second and spiritual Coming, for this he fulfilled before his Death, and the Holy Ghost was not given till after he was glorified, as you may read, *John vii. 39.*

But possibly some may object, *It was practised by the Church of Corinth after Christ was inwardly come, after the Holy Ghost was given them, as may be argued from 1 Cor. xii. 24, 25. where the Apostle repeating Christ's Words in Matthew, adds, This do ye as oft as ye drink it in Remembrance of me.*

To whom I answer, on the Behalf of the People whom I have undertaken to speak for ; If any break outward Bread, and drink outward Wine with a sincere Intention, as believing it their Duty, that they may the more be put in Remembrance of the Body and Blood of Christ, by the Remembrancer, the Spirit of Truth, which is appointed by the Father to lead the Saints into all Truth, they judge them not, but rather hope that such will come further out of the Shadow to the Substance : But to do it meerly by Imitation or Tradition, as most do, is not to offer a Sacrifice to God in Righteousness ; however, the outward Supper cannot be the Communion of the Body and Blood of Christ, which the Apostle speaks of in 1 Cor. x. 15. and so on. This can be but a Sign, to put us in Remembrance thereof ; and therefore, though it was commanded to, and practised by the Church of *Corinth*, yet that doth not perpetuate its Continuance : For so was *washing one another's Feet, abstaining from Things strangled* and

John xiii. 14.
Acts xv. 28,
29.

and Blood, anointing the Sick
 with Oil, laid upon the Saints James v. 14.
 of old, which ye yourselves
 judge not needful to be practised now.
 But if any shall say, *The Apostle relaxt*
some of these, by saying in 1 Cor. x. 25.
 Whatever is sold in the Shambles, that
 eat, asking no Questions for Conscience-
 sake. Then it must be granted, that
 there is no Necessity for the Continuance
 of the other, for the same Apostle saith,
The Kingdom of God is not Meat and
Drink, but Righteousness and Peace, and
Joy in the Holy Ghost, Rom. xiv. 17.
Let no Man therefore judge you in Meat
or in Drink, or in Respect of a Holy Day,
or of the new Moon, or of the Sabbath
Day, saith he : *Wherefore if ye be dead*
with Christ Jesus, why, as tho' living in
the World, are ye subject to Ordinances ?
Touch not, taste not, handle not, which all
are to perish with the using, after the
Commandments and Doctrines of Men,
 Col. ii. 16. 20, 21, 22. So here is as
 much said for the abolishing of this
 latter (as to any Necessity) as can be al-
 ledged for the former ; therefore those

that can dispense with the one, have small Reason to plead for the other. And yet I testify, the Communion of the Body and Blood of Christ the *Quakers* do own, as that which every one must come to know and witness, or they have no Life in them.

Now I appeal to the Reader, how then can it be said, that they deny the true Institution of the Lord's Supper? Yet am I loth to leave the Thing here, being willing to hope I write to some, who are conscientiously scrupulous in this Matter, who, 'tis like, are ready to say, as I myself, in Heart, have often said, viz. *To lay aside this Administration were at once to cast off and count useless what so many Martyrs in the Marian-Days so zealously contended for, yea, resisted unto Blood, in striving to maintain: And having this Opinion, I confess, I was much swayed thereby, as thinking it had been meerly for the outward Administration that they suffered Martyrdom; but having since more seriously considered the Matter, I can truly say, I have received*

ceived this from the Lord for Answer,
*viz. It was not to maintain those outward
 Signs of Bread and Wine, but to bear
 Testimony against the Falshood and Foppery
 of Transubstantiation, that the Worthies of
 those Days stood so stoutly against it, that
 they counted not their Lives dear unto
 themselves, that they might finish the Testi-
 mony they had received from the Divine
 Spirit ; which indeed History is clear in,
 to them that read with Understanding,
 for the Question put to them was not,
 Why do you break Bread and drink Wine
 in your Sacrament, without Consecration ?
 But, What say you to the Sacrament of the
 Altar, after the Bread and Wine is conse-
 crated ? Is the real Presence of Christ
 there, Yes or No ? This was the Interro-
 gatory they were to answer, and bravely
 indeed did Tindal, Philpot, and others,
 maintain their Negation to their Question ;
 which those that are acquainted with
 Martyrology, cannot but have a Know-
 ledge of : Therefore the laying aside
 the outward Signs, to be used by way of
 Remembrance, when the Spirit itself is
 their Remembrancer, this is not to put
 a Slight*

a Slight upon the Sufferings of those Martyrs, who then were breaking through a Cloud of Apostacy and Errors, the bright Side of which (blessed be our God) hath since more fully appeared.

To conclude this Point : If any shall be offended with what I have written to vindicate the laying aside of this outward Sign, where the Thing signified is inwardly come, if they will dwell upon the Figure of the Death of Christ without, and care not to come to know and witness his Resurrection and Life in themselves, I'll leave them where they are, giving them to understand, I have not attempted a formal Confutation of Error, but a Vindication of the Truth.

C H A P. VI.

Touching Free-Will.

ALthough I have heard say, *That the Quakers are Free-Willers*; yet this doth not prove them to be so, no more than People saying so, is Proof that they deny the Scriptures: But since some are so willing to receive Reports against them, something I shall say as to this Particular, in Behalf of them, and that is this; they are not of those that slightly say, *Man may be saved if he will*; for they know right well, 'Tis not of him that willeth, nor of him that runneth; but in God that sheweth Mercy; for we are not able of ourselves, so much as to think a good Thought, but all our Sufficiency is of God, who worketh in us both to will and to do of his own good Pleasure: And therefore say we with the Apostle, *Of his own Will begat he*

be us with the Word of Truth, that we should be a kind of First-fruits of his Creatures, James i. 18. But since there is a willing Faculty placed in Man, and this Will being corrupted, is naturally froward and averse to any thing spiritually good ; whereby Man chuseth that wherein the Lord delighteth not, and will not hearken to his Counsel, nor

return at the *Reproofs of Instruction*, which are the Way of Life ; but obstinately pur-

sues the sinful Desires and Lusts of the Flesh, to his Soul's Ruin ; and so his Destruction is of himself, and God clear of his Blood, by the free Tenders of his Grace, and Strivings of his Spirit within him. If this be granted, then it will follow, if ever Man be saved, this stubborn Will must be bowed and subjected, and brought into Obedience to the Lord Jesus ; for 'tis the Willing and Obedient to whom the Promise is made, *Isa. i. 12.* So that Man must come to be freely willing to serve the Lord, and to take up the Cross, and bear the Yoke of his

Son

Son Christ Jesus, not only of Necessity,
 but of a ready Mind. And thus now,
 to have the Will sanctified, and brought
 into the pure Obedience of him that
 sanctifieth it, (which is an Effect of the
 free Grace of God) here comes the true
 Freedom of Will to be known, even to
 be made free from Sin, being *delivered*
from the Bondage of Corruption, into the
glorious Liberty of the Children of God,
 which agrees to that of the Apostle,
Rom. viii. 21. And here, as the Truth
 maketh free, Man comes to be free in-
 deed, and to receive Ability to attend
 upon the Lord without Distraction; and
 to do his Will on Earth as it is done in
 Heaven, according to that Prayer which
 our blessed Saviour taught his Disciples,
 as we read in the sixth Chapter of *Mat-*
thew: After this Manner pray ye, saith
Christ, Our Father which art in Heaven,
hallowed be thy Name; thy Kingdom come,
thy Will be done on Earth as it is in
Heaven, &c. And yet how many are
 there that plead for this Platform of
 Prayer, who never expect to receive an
 Answer?

Answer? For, say they, * *The Will of God cannot be perfectly done here* : I grant, where the Kingdom of God is not come, there his Will can never perfectly be done ; but where the Kingdom of God is known and witnessed to be within, that gives Power and Ability, and makes willing to yield Obedience unto his Requirings of us ; so that here every one, according to their several Measures, may perfectly perform the Will of their Heavenly Father ; yet here is a vast Difference between the natural Freedom of Man's Will, which some plead for, and the gracious Freedom thereof, maintained by the *Quakers*, for that is quite another Thing to what hath been slanderously reported of them.

* Can they think that Christ would bid his Disciples pray for what he never meant to grant? This were to render him who is Truth itself, an Imposter, and to tax the blessed Son of God with Deceit : O horrible !

C H A P. VII.

Concerning Inherent Righteousness.

AS touching Inherent Righteousness, (as a Righteousness of itself is intended) a Thing wherein this People have been falsly as well as foully aspersed, it having been given out concerning them, viz. *That hereby they expect to merit Heaven.* Now seeing the Truth struck at with such a Soul-murdering Weapon as this, makes me (like *Cræsus* his dumb Son) to speak: What! Can their Adversaries wrongfully reproach them with nothing less than laying waste the very Foundation of the *Christian* Faith? Which stands in submitting to the Righteousness of *Jesus Christ*, and not in establishing any Righteousness of our own, as inherent in us, and of ourselves.

G

But

But be it known to the World, though it hath been reported, that the *Quakers* hold this dangerous Tenet ; yet the Report will not hold true, when it comes to be examined : For although I have heard others often charge it upon them, yet I never could find the Person that durst say, this was their own Confession, viz. That upon the Account of Inherent, or Self-Righteousness, they expect Salvation ; (but if we will take the Confession of those that are so forward to make Confessions for others, we may then believe the *Quakers* are as bad as they are pleased to render them to us : But we must not take Things upon trust, but hear both Parties, if we will be ingenuous) no, Reader, they have no such Expectation ; far are such Thoughts from them : For though they do reckon a Man must be made inwardly righteous by the Power of Christ, that is meet for the Kingdom of Heaven. I think this amounts to no

more than what I have
 * Namely, Loaves, heard asserted by a
 an Independent Teacher of your own
 Preacher. viz. * That God freely
 bestows

bestows his Grace upon Men and Women, and afterwards rewards his own Grace in his own Children. Which Words plainly imply, the Grace of God to be free to all, and to be tendered within, which whoso accepts thereof, to be led by the same, do thereby receive the Spirit of Adoption, and so come to obtain the Reward of Children, which is a Part in their Father's Kingdom, and this indeed is according to the *Quakers* Principle; for they know right well, God's Grace is universal, a Proffer whereof he maketh unto all, by which they might be made a righteous People, and in it come to enjoy Salvation: Therefore they believe that inward Righteousness is wrought by Virtue of the Grace of God, and is a necessary Qualification to fit Man for Glory, which makes them chuse with the Apostle, rather than talk of the Righteousness of Faith, to shew forth their Faith by their Works; yet do they not expect to be saved, neither for their Faith alone, nor by their Works, but by Christ who worketh true Faith. For 'tis not Works of Righteousness, as done by

G 2

them,

them, nor only as inherent in them, by which they expect to be accepted of God, and justified before him, but by and through Christ Jesus, the Author and Worker of those Acts in them, and for them, whereby they know that they are in him, and he in them; and they hold him as their Head, into whom all Things are gathered together in one, even in him. *How comes it about then* (it may be asked) *that this Report has spread so far concerning them?* Why truly, Reader, if I may give in my Answer, it must be this: He who was an Enemy to all Righteousness, ever since the Beginning, seeing the Faithful among this People, not only nominally, but really righteous throughout their Conversation, he hath been so enraged against them, that he hath not spared any Pains to put on his Instruments to reproach and vilify them; therefore have they been masked with the most affrighting Vizards of Self-righteousness and Self-sufficiency, to bring about their own Salvation, that if possible, he might fright People from having any Converse amongst

amongst them. But notwithstanding the Wrath of the Adversary, their Innocency will appear with its open Face; for the Time is now a hasting, wherein it will be seen who are but nominally, and who are really righteous. Bear with me, my Friends, to whom I dedicate this little Tract; for though I rank'd this Point amongst the Scruples of the Moderate, having heard some, whom I esteem such, lay this Principle to the *Quakers* Charge: But now being better acquainted with them, I find they have wrongfully charged it upon them, and therefore I can do no less but use some Sharpness of Speech to refute the Falseness of this Opinion, that through a mistaken Zeal (I am apt to think) some have taken up against them: Well may I say mistaken, for were the *Quakers* rightly understood, People would find that they have as low Thoughts of any humane Righteousness, as those that daily confess all their Righteousness to be but filthy Rags.

C H A P. VIII.

*Concerning a Possibility of a total
Fall from True Grace.*

THIS Doctrine being held by the *Quakers*, it hath been branded with the opprobrious Term of *Heterodox*; which if so, I know not how the Apostles Doctrines can be accounted *Orthodox*, and yet I know the general Opinion of many Professors is, *Once in Grace, and ever in Grace, (or, once in Christ, and ever in Christ.)* But it is not Universality, if they had it, that can give a Certainty; if this would have sufficed, our Ancestors needed not to have divided from her who stiled herself the Universal Church: Therefore as we are not to follow a Multitude to do wickedly; so neither are we to receive an Opinion for Truth, because it is so received by many. Here
I'll

I'll digress no farther, but proceed to shew the Apostle's Judgment in this Matter: *Paul* speaking of the *Jews* (whom he calls the *natural Branches of the true Olive*) how that *they were broken off, that the Gentiles* (whom he compares to *Branches of a wild Olive*) *they might be grafted in*, saith the Apostle to them. *Well, because of Unbelief they were broken off, and thou standest by Faith; be not high-minded, but fear; for if God spared not the natural Branches, take heed also, lest he spare not thee. Behold therefore, saith he, the Goodness and Severity of God: Towards them that fell, Severity; but towards thee, Goodness, if thou continue in his Goodness, otherwise thou shalt be cut off, Rom. xi. 20, 21, 22. And the Author in his Epistle to the Hebrews, having spoken of Israel of old, to whom God sware in his Wrath, That they should not enter into his Rest: He cautions them, saying, Take heed, lest there be in any of you an evil Heart of Unbelief, in departing from the Living God, Heb. iii. 12. And in Chap. iv. Vers. 11. he exhorts both them and himself, saying,*

Let

Let us labour therefore to enter into that Rest, lest any Man fall after the same Example of Unbelief. And in Chap. vi. Vers. 4, 5, 6. he shews them the Danger of falling; For, saith he, 'tis impossible for those who were once enlightened, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted of the Word of God, and the Powers of the World to come, if they shall fall away, to renew them again unto Repentance; seeing they crucify unto themselves the Son of God afresh, and put him to an open Shame. And in Chap. xii. Vers. 15. he wishes them to look diligently, lest any fail of (or from) the Grace of God, lest any Root of Bitterness springing up should trouble them, and thereby many be defiled. Nor was this his Suspicion concerning others only, but his Supposition of himself; For I keep under my Body, and bring it into Subjection, saith he, lest that by any means, when I have preached to others, I myself should become a Castaway, 1 Cor. ix. 27. And in his Epistle to Timothy, he speaks positively, The Time will come when they will not endure sound Doctrine, but after their

their own Lusts shall heap unto themselves Teachers, having itching Ears; and they shall turn away their Ears from the Truth, and shall be turned unto Fables, 2 Tim.

v. 3. 'Tis likewise said of Hymeneus and Philetus, that concerning the Truth they have erred, 2 Tim. ii. 27. And this have heard publickly asserted, by one eminent in your own * Esteem, viz. That there could be no Hereticks

some did not apostatize * Dr. Annesly. from the true Faith; which

is inferr'd from Paul's Advice to Titus, Chap. iii. Vers. 10, 11. where he bids, And Man that is an Heretick after the first

and second Admonition, reject; knowing that he that is such, is subverted and sinful, being condemned of himself. And

this was the Exposition which he gave upon the Text, viz. A Heretick is one

that maintains an Error, contrary to the Light of his own Conscience, pertinaciously persisting in it, notwithstanding Reproof.

And without doubt the Text was truly exposted: May we understand him to intend the Light of Christ Jesus in the Conscience; (for it is Christ the true

Light

Light who lighteth every Man's Conscience, and that is the Light of Conscience) which if we may believe, he hath Regard unto ; then it will follow from the foregoing Words, *First*, That it is possible for People to turn from the true Grace of God, by sinning against the Light which he hath placed in their Consciences : *Secondly*, That those are nick-named (or miscalled) who are called Hereticks, for acting according to the Dictates of their enlightned Consciences ; or, which is more clear, to say, For being guided by the Light of Christ in their Consciences : *Thirdly*, It follows, that it is utterly impossible to prove a Man an Heretick, unless he be guilty of Heresy, and condemned in himself by the Light of Christ placed in his own Conscience, to shew him what is Error, and what is Truth. Thus much the Words import ; but it may be, some will refuse to confess to the Import of them, for fear of being counted Quakers herein : Howbeit the Spirit speaks expressly, *That in the latter Days some shall depart from the Truth, &c.* 1 Tim. iv. 1.

And

And such who have so done, we know
 that inward Condemnation doth attend
 them, according as the Apostle *Peter*
 and *Jude* spake of some in their Day, as
 had forsaken the righteous Way, and were
 gone astray, following the Way of Baalam,
 the Son of Besor, who loved the Wages
 of Unrighteousness: These, saith *Jude*, are
 Wells without Water: Clouds carried
 about with a Tempest, to whom the Mist of
 Darkness is reserved for ever; for when
 they speak great swelling Words of Vanity,
 they allure, through the Lusts of the Flesh,
 through much Wantonness, those that were
 clean escaped from them who live in Error:
 for if after they have escaped the common
 pollutions of the World through the Know-
 ledge of the Lord and Saviour *Jesus Christ*,
 they are again entangled therein and over-
 come, the Latter-end is worse with them
 than the Beginning; for it had been better
 for them not to have known the Way of
 Righteousness, than after they have known
 it, to turn from the Holy Commandments
 delivered unto them; but it is happened to
 them according to the true Proverb, the
 Dog is turned to his Vomit again, and the
 Sow

Sow that was washed to her wallowing in the Mire, 2 Pet. ii. 15. 17, 18. 20, 21, 22. And hence in Chap. iii. Vers. 17. of his Epistle, the Apostle gives Caution to whom he wrote, saying, Ye therefore beloved, seeing ye know these Things, beware lest ye also being led away with the Error of the Wicked, fall from your own Steadfastness. For 'tis threatned by the Lord, that When the righteous Man turneth away from his Righteousness, and commits Iniquity, and dieth in them, [Mark, here is included a total Fall] for his Iniquity that he hath done he shall die, Ezek. xviii. 26. and xxxiii. 13. Wherefore we are exhorted to continue in the Grace of God, and to keep ourselves in the Love of God, because of the Danger that there is of falling from this Grace; for 'tis those that endure to the End that shall be saved; these are Christ's own Words in Mat. xxiv. 13. Mark xiii. 13. 'Tis to those that are faithful unto Death, to whom is promised a Crown of Life. Rev. ii. 10. Such as are implanted into Christ, and abide in him, they shall inherit the Kingdom.

For

For if a Man abide not in me, saith Christ, he is cast forth as a Branch, and is withered, John xv. 6. and in Vers. 10. he tells them, If ye keep my Commandments, ye shall abide in my Love, even as I have kept my Father's Commandments, and abide in his Love. Thereby signifying, that if we keep not his Commandments, neither shall we abide in his Love; so then if we abide not in that which keeps us in the Love of God, we cannot abide in God, for *God is Love*, John iv. 16.

See Reader, here is a whole Cloud of Witnesses, bearing Testimony, that 'tis possible, if there be not a diligent Watching, for People to fall of (or rather fall from) that Measure of the true Grace of God, which was once given to them. Therefore, what the *Quakers* hold in this Point is no new Doctrine: For if this could not possibly be, how could any do Despite unto the Spirit of Grace, or resist the Holy Ghost? Yet do this People believe, A *Christian* may come to such a Growth and Standing in the
H Grace

Grace that is in Christ Jesus, from which he cannot fall away, according to that Promise in *Rev. iii. 12.* *Him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out, and I will write upon him the Name of my God, and the Name of the City of my God, which is New Jerusalem, which cometh down from Heaven, from my God, and I will write upon him my new Name.* And they also believe, that such a one may come to be assured, that he is in such a State, even as the Apostle was who said, *For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord, Rom. viii. 38, 39.*

C H A P. IX.

Concerning Perfection.

WHICH Doctrine, though it be firmly founded in Scripture, yet it is rejected and set at nought, because 'tis believed by the *Quakers*, notwithstanding which, they freely confess, that a perfect Principle they plead for, and press the Necessity and Benefit of Man's believing and Conformity to it: Therefore I ask their Adversaries, Is it any Crime to be perfect? To which if they shall answer (as in effect they have said) *This is to be accounted vile.* To such my Reply is, I hope that the Lord will enable his People to become and be contented to be counted more vile: For to this *Abraham* was commanded by God under the Old Testament, as 'tis written, *Gen. xvii. 1.* The Lord appeared unto *Abraham*, saying,

H 2

I am

I am the Almighty God, walk before me, and be thou perfect. And to this we are commanded by Christ under the New Testament, whose Words are thus recorded, *Mat. v. 48. Be ye therefore perfect, as your Father which is in Heaven is perfect.* Nor is it only commanded, but also promised, see *Rom. vi. 14. For Sin shall not have Dominion over you.* And in *Vers. 22 and 23*, there we find it experienced; for the Apostle speaks of such as were made free from Sin, and became Servants to God, and had their Fruit unto Holiness, and the End everlasting Life: *For the Wages of Sin is Death, but the Gift of God is eternal Life, through Jesus Christ our Lord.* And in *Rom. viii. 2.* there Paul speaks his own Experience; *For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death,* saith he; and therefore he exhorts the Corinthians, *Having these Promises, dearly Beloved, let us cleanse ourselves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of God,* 2 *Cor. vii. 1.* And in 1 *Cor. ii. 6.* 'tis said, the Apostle spake

spake *Wisdom among them that were perfect*. And in 2 Cor. xii. 9. the Apostle wishes their *Perfection*; and thus he concludes his Epistle to them in the 11th Verse of the same Chapter, *Finally Brethren, farewell, be perfect, &c.* And this was it the Apostle James desired, viz. that those to whom he wrote, might be *perfect and entire, lacking nothing*, James i. 4. For it was the End of the Apostles Ministry, that they might *present every Man perfect in* Col. i. 28. Christ Jesus, labouring fervently in Prayer for them, that they might *stand perfect and compleat in all the Will of God*. And in Behalf of the Thessalonians, Paul prayeth, *That the very God of Peace would sanctify them wholly; that their whole Spirit, Soul and Body, might be preserved blameless unto the Coming of our Lord Jesus Christ*, * 1 Thess. v. 23. - And we find the Apostle

* Upon which Text I heard a Preacher of
your own thus paraphrase :: " The Words," faith-
he, " signify a Compleatness in the Subject, that
H 3 " nothing

Apostle *Peter* making the same Supplication, even, *That the God of all Grace would make them perfect*, 1 Pet. v. 10. This being the very End for which God appointed Teachers in his Church, as it is written, *Ephes. iv. 11, 12, 13. He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come into the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ.* Yea, this seems to be the End of Christ's giving himself for his Church, *That he*

" nothing be wanting : For to be negatively
 " blameless, is to be without Crime, to be without
 " Offence, to be without Fault ; but to be positively
 " blameless, is to be in some Measure
 " innocent, 'tis to be like Adam in his pure
 " Creation ; 'tis to make Christ our Pattern."
 Now whether this doth not tantamount to Perfection, I'll leave the Reader to judge.

might sanctify and cleanse it, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be Holy and without Blame, see Ephes. v. 26, 27. Therefore those that deny Perfection to be attained by the Lord's People, do in Effect deny Christ the one Offering: For by one Offering he hath perfected for ever them that are sanctified, as saith the Apostle, Heb. x. 14. Wherefore, saith John, Whoso is born of God doth not commit Sin, for his Seed remaineth in him, and he cannot sin, because he is born of God, 1 John iii. 9. These and many more Scriptures which I might have quoted, do abundantly speak forth a Man of God, or a truly godly Man to be perfect or compleat in Christ: Therefore Perfection must needs be attainable even in this Life; and to shew that it is not altogether unfeasible to be attained, I shall bring in Instances of some which have attained it: Noah was a just Man, and perfect in his Generation, Gen. vi. 9. Job was a perfect
and

and an upright Man, one that feared God and eschewed Evil, Job i. 8. Nathaniel was an Israelite indeed, in whom was no Guile, John i. 47. Zacharias and Elizabeth were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless, Luke i. 5, 6. Indeed, this is the one Thing needful ; for Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God, 1 Cor. vii. 19. This is that that hath the Blessing, and gives Right to partake thereof ; for 'tis written, *Blessed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City,* Rev. xxii. 14. And this is the Perfection the Quakers plead for, viz. That People may conform unto, and come to be guided by that perfect Principle of God, placed not only in their Consciences, but in the Consciences of all Men ; which as they yield Obedience to, they will be enabled to keep the Commandments of the Lord, and so
come

come to witness in themselves the fulfilling of his Determination, which is *to* *his* *Transgression*, and *to* *make* *an* *End* *Sin*, and *to* *bring* *in* *everlasting* *Righ-* *teousness*, as was seen in *Daniel's* *Vision*, *chap. ix. Vers. 24.*

C H A P. X.

Concerning Infallibility.

ON E Charge more I have heard brought in against the Quakers and that is, *They own Infallibility, and this (say some) there is none own but the Papists and them; therefore we know not how to distinguish them.*

I answer, * Because the *Papists say Their Church is infallible* (which ye yourselves affirm to be no true Church so not the Spouse of Christ, but the Mother

* It is not at present laid upon me to discuss all the Errors of Popery, therefore I shall say no more than what is pertinent to my present Matter: But that the Papists are far from Infallibility, notwithstanding they pretend high thereto; their Difference in Doctrines, to wit
Bellarmine

Mother of Harlots, and all Abominations of the Earth) and because the *Papists* say, *Their Councils are infallible*, (whom we know do miserably thwart and contradict one another) and because they say, *The Judgment of the Pope is infallible*, (though he speak never so much beside the Matter.) And now, because the *Quakers* say, *The Spirit of the Lord, that is infallible*, (which teaches to deny all Ungodliness and Worldly Lusts, and is always at Unity with its blessed Self, and is the *Christians* Oracle for Advice in all Concerns) will there admit of no Distinction between these?

Bellarmino himself hath confessed; with the Disagreement of their Popes, one pulling down what another had set up; and the Dissention of their Councils; particularly about the Pope's Supremacy, their Priests Marriages, and worshipping of Images; wherein one Synod hath decreed what another hath disannulled, their own Writings witness against them; which those that have read any thing of Papal Story, cannot but have a Knowledge of.

Certainly

Certainly they want Reason as well as Faith, who cannot judge how these may be distinguished: They place Infallibility in Persons, we in the Holy Spirit and its Teachings.

But further, to clear the Matter, and wipe off the Scandal of the *Quakers* being counted *concealed Papists*, I think *George Whitehead* and *William Penn*, their Declaration before the Parliament, at their Sessions, held in the First Month, *Anno* 1678, together with the Test, containing several Articles, shewing the doctrinal Differences between the *Quakers* and the *Roman Catholicks*, which was subscribed to by several Hands of such as are well known in this City, and then given in to a Committee of Parliament, requiring the same; and the Case was afterward moved in the House: So that as I said before, I think, sure the Knowledge of this publick Discrimination, may very well serve any that are but willing to be undeceived, both to rectify the Mistakes concerning the People called *Quakers*, and to give them Satisfaction;

faction ; for I must confess, it went far with me, in my own serious Thoughts about them, although then I was far from them ; yet I could not but conclude, there was a Hand of Providence had wrought wonderfully for them, in giving them an Opportunity of clearing both themselves and their Principle, of that unjust Censure which had so long lain upon them.

But to conclude this Point : Though I have heard it said, *The Quakers hold themselves infallible* ; I see now it is not so : They hold not themselves infallible as they are Men, but only as they are guided by the infallible Spirit, namely, the Spirit of the Lord ; a Measure of which he hath placed in all Men : And this never failed any, who were led by the same. Yet whatever can be said to evince the Truth of the *Quakers* Principle, whereby the Innocent may be vindicated ; 'tis no wonder to have their Sayings wrong reported, and their Sense quite perverted.

I

And

And now, my former Acquaintance, to whom I present this small Treatise, will you not yield yourselves mistaken in the Reports you have received? I freely acknowledge to you, for my Part, I am willing so to do, and that with Shame taken to myself herein, my Lot having been cast so near this Land of *Goshen*, that it may well be wondred at, why I did not discern my Mistakes long e'er this Time: Now though it cannot be so said of you, that the Light has shone so clear about you, yet know this every one of you, The Light hath shined in you, and that, I am sure, as it is heeded, will make manifest to you, how falsely the People called *Quakers* have been accused: They have been looked upon, like the Apostles in Days past, as Setters forth of strange Gods, they have been counted as unknown, and yet well known; they have been reckoned as Deceivers, and yet true: For Truth don't use to suffer under its own Name; but when Men can fasten the Name of Heresy upon its Principle, then they think they have Pretence enough to punish its Profelytes: And

And so it is with these as it was with the Christians of old ; their Adversaries put Bearskins upon them, and then set Dogs to bait them. There were such, it is known, that were counted the *Filth* of the World, and as the Off-scouring of all Things, who wandered about in Sheep-skins and Goat-skins, being destitute, afflicted, tormented, of whom the World was not worthy : And what if I shall say, such they are now ? Yet are they slighted, contemned, derided, reproached, reviled, defamed, slandered, traduced, malign'd, vilified, and set at nought, as if the worst Term that could be given them, were even good enough : One while they are branded for illiterate Novices ; another while counted so profoundly learned, that they must needs be *Jesuits* ; tho' that Order can boast of Antiquity, whilst these are looked upon as a Novelty ; yet are they found in the same ancient Faith with righteous *Abel* in the Beginning : But 'tis no new Thing for Truth to be called an Upstart, and then prosecuted under the Name of *Novilism*.

Thus, having shewn in several Particulars how grossly People have abused the Principle of the *Quakers*, I should next come to speak concerning their Practices, to see if they find any more Favour ; but remembering my Promise was, not only to rectify Peoples Mistakes concerning, but to inform them in the Principle of true Religion (for the Principle of Truth is but one) I shall therefore, according to the Manifestation of the Spirit given unto me, endeavour to signify, what this Principle is, from whom it comes, and whereto it leads.

P A R T II.

Concerning the

Principle of TRUTH,

*What it is, from whence it comes,
and whereto it leads.*

§. 1. **I**T is a Principle of Divine Light and Life of Christ Jesus, placed in the Conscience, which opens the Understanding, enlightens the Eyes of the Mind, discovers Sin to the Soul, reproveth for it, and makes it appear exceeding sinful; quickens such as accept and believe in it, tho' they were dead in Trespases and Sins, makes them alive to God, and bringeth up into Con-

formity to the Image of his Son Christ Jesus, that he may be the First-born among many Brethren.

That this Description accords with Apostolical Doctrine, see *Ephes. v. 13.* *All Things that are reprov'd, are made manifest by the Light, for whatsoever doth make manifest is Light.* Therefore saith Christ, *John iii. 20, 21.* *Every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doth Truth cometh to the Light, that his Deeds may be made manifest that they are wrought in God.* *Ephes. ii. 4, 5, 6.* *But God, who is rich in Mercy, for his great Love wherewith he loved us, when we were dead in Sin, hath quickned us together with Christ, &c.* *Rom. viii. 29.* *For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.*

Thus in general have I briefly described the Christian Principle; but that
I may

I may make it further intelligible unto you, I feel it upon me to write more particularly, that so when you shall read it by a familiar Denomination, you may the sooner be prevailed upon to yield to its Operation.

§. II. In the first Place, this Principle, of which I am now writing, *'tis the Grace of God that bringeth Salvation, and hath appeared unto all Men, teaching us, that denying Ungodliness and Worldly Lusts, we should live soberly, righteously, and godly in this present World, as saith the Apostle, Tit. ii. 11, 12. Even that Word of his Grace, which is able to build us up, and to give us an Inheritance among all those that are sanctified through Faith, which is in Christ Jesus, see Acts xxvi. 18. By which Grace we are called, justified and saved; that is, if we believe in the same, if we receive it, and continue therein grounded and settled, and be not moved away from the Hope of our Calling, nor from the Hope of the Gospel, which we have heard, and*
which

Gal. i. 15.

Rom. iii. 24.

Ephes. ii. 8.

which was preached to every Creature which is under Heaven, according as it is written, Col. i. 23. But if we turn from this Grace into Wantonness, and so receive it in vain, then indeed it will not save us: However, this Grace of God, in itself, is able and sufficient to save all to whom it appears, and all that believe in it, and are led by it, are preserved; because it was by this Grace of God that his Son Christ Jesus should taste Death for every Man. For there is no Difference between the Jew and the Greek, but the same Lord over all, is rich unto all that call upon him; for the Lord is gracious, and full of Compassion, slow to Anger, and of great Kindness. The Lord is good to all, and his tender Mercies are over all his Works, as you may read in Heb. ii. 9. Rom. x. 12. Psal. cxlv. 8, 9. All which are clear Proofs, that the Grace of God is both free and universal; which Grace of God is elsewhere called the Light of Jesus, he being that Gift of Grace, given by God to enlighten the Children of Men, as 'tis written of him, John i. 9. He is that true Light,
who

who lighteth every Man that cometh into the World. And this is he whom the Father promised by the Mouth of his Prophet, saying, *I will give thee for a Covenant of the People, for a Light of the Gentiles, Isa. xlii. 6.* The same is again spoken of, Chap. xlix. Vers. 6. *It is a light Thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the Preserved of Israel; I will also give thee for a Covenant to the Gentiles, that thou mayst be my Salvation to the Ends of the Earth.* And the Prophet *Isaiah*, speaking to the Church, Chap. lx. Vers. 20. saith thus: *The Lord shall be thine everlasting Light.* To which the Prophet *David* brings in his Experience, *The Lord is my Light and my Salvation*, saith he, *Psal. xxvii. 1.* This is indeed the mighty Saviour, he upon whom the Father hath laid Help, and who is able to save unto the uttermost all that come unto God by him, whose Appearance is Light, whereby he discovers and reprove[s] Sin in Men; see therefore that none reject him.

For

For this is he who *hath the*
 Rev. iii. 7. *Key of David*, that openeth
 the Understanding of his
 People, by which they understand the
 Scriptures when they read them.

This is he, who hath discovered him-
 self to be God manifest in the *Flesh*;
 and also doth manifest himself in our
 mortal *Flesh*, in which we dwell.

This is he, who when he was on Earth,
 yielded both active and passive Obedience
 to his Heavenly Father in Life, Doctrine
 and Death; which I firmly do believe,
 was a Sacrifice acceptable unto God for
 the Sins of Men, by believing in whom,
 and yielding Obedience to him, Pardon
 and Remission of Sins comes to be
 known: And so the Creature finds Ac-
 ceptance with the Father through the
 Son.

This is he, who justifies by Faith in
 his own Name.

This

This is he, which imputes his own Righteousness to the Children of Men, without whose applicatory Act and Gift of Grace, in imputing of his own Righteousness unto us, all creaturely Actings are but vain.

This is he, that hath laid down his Life for us, and took it up again, for saith he, *I have Power so to do*, John x. 18. And by the same Power that raised his own Body out of the Grave, doth and will he raise up the Souls and Bodies of Believers to glorify his great Name.

For this is he, that acquits his People of all Sin, old as well as new, taking away and cleansing them from the Sins of their first and fallen Natures, as well as pardoning, upon Repentance, those Sins which some have at unawares, or through Weakness, fallen into, after they have received the Knowledge of the Truth: For he who is called *the Light of the World*, John viii. 12. Ch. i. 9. the same is called *the Lamb of God, that taketh away the Sins of the World*, Vers. 29.

29. And therefore was his Name called Jesus, a Saviour, for it was said, he should *save his People from their Sins*, Mat. i. 21.

This is he, who baptizeth his People with the Water of Life and Regeneration, and sealed up his Love to their Souls, by giving them his Flesh to eat, which is the true Bread that cometh down from Heaven.

This is he, that gives true Freedom of Will to his People, whereby they can chearfully serve him, and keep the Word of his Patience, though in much Affliction; and he hath promised to keep such in *the Hour of Temptation*, Rev. iii. 10.

This is *the Lord our Righteousness*, and *he of whom our Righteousness*

Jer. xxiii. 6. is, as saith the Prophet;
Isa. liv. 17. which while we abide in him,
Ivi. i. xxv. 9. we have a sure Standing:

But if any go out from him, who is a God at hand, and whose Salvation is near

ear to be revealed in all that wait for
him ; then 'tis no Wonder if they fail
of the Riches of that Grace which is
treasured up in him.

This is he whose Works and Ways
are all perfect, and in him we are made
complete ; that is, as we are guided by
his Spirit, which he gives to lead the
Saints into all Truth, according to his
Promise, *John xvi. 13, 14. Howbeit,*
when the Spirit of Truth is come, he will
guide you into all Truth, for he shall receive
of mine, and shall shew it unto you, saith
Christ ; and this his Spirit by which his
people are led, is an infallible Spirit :
Now if any Man have not the Spirit of
Christ (which is infallible) he is none of
us, saith the Apostle, Rom. viii. 9. And
now if any Man have, and profess to be
led by this Spirit of Christ, he is made
Scoff even by the very Professors of
this Age.

Thus I have again touch'd upon the
former Particulars, wherein I undertook
to vindicate Truth and its Followers ;

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in

in all which Christ, the *Light*
 John i. 4. *and Life of Man*, is all in all
 unto his People: For *Christianity*
 doth not consist in the Belief of so
 many Doctrines, Articles and Principles,
 as some suppose, but in Conformity unto
 that one eternal Principle, *to wit*, the
 Light of Christ manifest in the Consci-
 ence: And yet leads into an Heavenly
 Order, both in Doctrine, Principle and
 Conversation, according to the Diversity
 of its Gifts, whereby Man comes not
 to be at Liberty in his own Will, but
 bound again to God, which is the true
 Signification of the Word *Religion*: And
 this Light of the unerring Spirit, by
 which the Lord leads his People in the
 Way everlasting, it shineth within,
 [mark] *It shineth in the Darkness, though*
the Darkness comprehend it not, as saith
 the Apostle, *John i. 5.* It shines in the
 dark Heart of Man, though Man in his
 dark State cannot discern what it is, yet
 it is that *sure Word of Prophecy*, where-
 unto we do well to take heed, as unto a
Light that shineth in a dark Place, until
the Day dawn, and the Day-star arise in
 our

our *Hearts*, according to that in 2 *Pet.* i. 19. which is as much as if the Apostle had said, This is commendable, that you give diligent Heed to the least Measure of this Light, or Grace of God, which he hath dispensed to you, till he shall see fit to bestow a greater Measure upon you. For 'tis still but one Thing that I am describing, although rendred by divers Names: Inasmuch as the sure Word of Prophecy, and the Day-star here spoken of, differ only in Degrees, not in Nature and Kind; both which Expressions denote to us, that one Gift of Light and Grace through Christ Jesus, freely bestowed on all Men, and according to the Improvement that they make of their Measures, so an Increase thereof is administered to them: It was by this Light that *Job walked through Darkness*, Job xxix. 3. and it is by this Light that we come to see our Darkness; but 'tis not that we should abide in Darkness, but walk through it, and come out of it by following the Light of Christ, that in his Light we may see more Light, and so come to receive the Light of Life, as

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'tis

'tis written, *John viii. 12. Then spake Jesus unto them, saying, I am the Light of the World: He that follows me shall not walk in Darknes, but shall have the Light of Life.* And praised be the Lord, there is a Remnant who have experienced it, and can say with the Apostle, this *Thing is true in them, viz. The Darknes is past, and the true Light now shineth,* *John ii. 8.* which Light is a Light of the Spirit of the Lord dwelling in his People, and therefore whatever the World may think concerning them, 'tis no Pre-sumption in them to own they are made Possessors of the same, for saith the Apostle to the *Corinthians, Know ye not, that ye are the Temples of God, and that the Spirit of God dwelleth in you? For ye are the Temples of the living God; as God hath said, I will dwell in them, and walk*

These Instances I bring to shew, how those that speak against the Quakers Principle, which is Christ manifest within. are forced many Times, by the Power of the same Principle in themselves, in plain Words to confess to the same.

in them, 1 Cor. iii. 16. 2 Cor. vi. 16. Now since God himself is said in Scripture to dwell and walk in his People, why should it be thought arrogant for them to say, Christ in them is the Hope of their Glory? According to that of the Apostle, Col. i. 27. *To whom God would make known what is the Riches of the Glory of this Mystery among the Gentiles, Christ in you the Hope of Glory,* And let me tell you, this was the Judgment of Dr. Langley, which I myself heard from him, in a Sermon preach'd upon that Text, viz. *That the great Gospel-Treasure is the Lord Jesus Christ, and the Glory of that Treasure is Christ in us.* This was his Observation, and this I think is Confession clear enough to the Truth of our Assertion, viz. That in being guided by the Light, which is the Spirit of Christ, within us, hereby a sure Hope of eternal Glory is given to us: However, we do not conclude Christ in ourselves only, but we say, a Measure of his Light, in order to shew the Way of Life, every Man is, or hath been enlightned with; nor yet do we include

K 3.

him

him in the fleshly Temples of Men and Women's Hearts, so as to exclude him from being any where else ; but as we know his Presence fills Heaven and Earth, so we believe, that notwithstanding his Appearance in our Hearts, he is continually at the Right-hand of God, at the Right-hand of the Majesty on High, ever living to make Intercession for us, and by his Spirit we feel the Signification thereof within us.

For this Grace of God, which is the Light of Jesus, 'tis a Measure of the Divine Spirit, and a *Manifestation of it is given to every Man to profit withal* ; see 1 Cor. xii. 7. Yea, this universal Principle, which I am describing, it is a Measure of the quickning Spirit, even of that Spirit which raised up Jesus from the Dead ; by the Indwelling of which in us, we come to be renewed in the Spirit of our Minds, and to have our mortal Bodies quickned, so as to capacitate us to serve the Lord with our Spirits, and with our Bodies, which are his.

Now if any shall think I have raised this Principle too high, let them read *Rom. viii. 11.* and they will find the Apostle speaking expressly, *If the Spirit of him that raised up Jesus from the Dead dwell in you, he that raised up Christ from the Dead, shall also quicken your mortal Bodies, by his Spirit that dwelleth in you.* Therefore, as I said before, 'tis no Arrogancy for the People of God to own, that they have the Spirit of God dwelling in them; for 'tis not the Light of Nature, nor the Dictates of a natural Conscience, but a spiritual Divine Principle, by which Men and Women are raised from the Death of Sin, to serve God in Newness of Life, and Obedience of Conversation.

Now, Reader, let me tell thee, nothing natural will or can reach so far, Nature cannot change Nature; it must be a higher Power, that can cause to put off concerning the former Conversation, the old Man, which is corrupt according to deceitful Lusts, by renewing the Spirit of the Mind, so as to cause us to put on the

the new Man, Christ Jesus, which after God is created in Righteousness and true Holiness, and so old Things are made to pass away ; behold all Things are become new : Lo here is a new Creature, as there is a putting off the old Man with his Deeds : There is a passing away of the first Heavens and the first Earth, and then behold, new Heavens and a new Earth, wherein dwelleth Righteousness : As there is a Coming to this Law of the Spirit of Life in Christ Jesus (which Law is inward, written in the Heart, and engraven on the inward Parts) there is a setting Free from the Law of Sin and Death : And so we

come to know a *Blotting out*
Col. ii. 14. of the Law of Commandments contained in Ordinances, which *was against us*, and contrary to us, our Lord having taken them and nail'd them to his Cross. And thus, He that believeth (in the Cross of Christ, which is the Power of God unto Salvation) hath a Witness in himself, the Spirit itself beareth them Witness that they are the Children of God, according to that

in 1 *John* v. 10. *Rom.* viii. 16. And
 as they continue in the Faith, they come
 to be sealed with the Holy Spirit of
 Promise, and to set to their Seals that
 God is true: For faithful is he that hath
 promised, who also will do it; he hath
 promised to redeem us from all Iniquity,
 wherefore let us hope in his Word, and
 not grieve his Holy Spirit, whereby we are
 sealed unto the Day of our compleat Re-
 demption, according to the Apostle's Ad-
 vice, *Eph.* iv. 30. O! let us take Heed
 that we do not vex and quench the Spirit
 of Christ within us, that so we be not
 of those complained of by *Nehemiah*, to
 whom the Lord gave his good Spirit, but
 they rebelled against it. And what then?
 so he became their Enemy, and fought
 against them. These were such of whom
Job speaks, *Chap.* xxiv. 13. saying,
They are of those that rebel against the
Light: The Light and Spirit here spoken
 of, being one in Being, and not divided,
 but distinguished only in Degrees of Dis-
 coveries; for this Spirit is a Spirit of
 Wisdom and Revelation in the Knowledge
 of Jesus Christ, which openeth and en-
 lightneth

lightneth the Eye of the Understanding,
 and giveth to know what is the Hope of the
 Calling of Christ Jesus, and what is the
 Riches of the Glory of his Inheritance in
 the Saints, according to the Apostle's
 Prayer to God for the Ephesians, Chap.
 i. 17, 18. And this was it that Christ
 promised, when he was about to leave
 his Disciples, as to his personal Presence
 amongst them, at which their Hearts
 began to be sorrowful, he therefore tells
 them, to comfort them, *He that dwelleth
 with you shall be in you*, John xiv. 17.
 Thereby he meant himself, who then was
 present with, but passing from them in
 the Flesh, would come again unto them,
 and abide for ever with them in the
 Spirit: For *the Lord is that Spirit*, saith
 the Apostle, 2 Cor. iii. 17. Wherefore
 he bids them *Examine themselves whether
 they be in the Faith*; prove your own-
 selves, saith he, know you not your own-
 selves, how that Christ is in you, except
 you be Reprobates, 2 Cor. xiii. 5. And
 hereby know we that we are not in a
 reprobate State, because we witness the
 Spirit of Christ dwelling in us. For this
 Principle

Principle of which I write, 'tis the Unc-
 tion which we have received from the
 Holy One, whereby we know all Things;
 that is, this doth instruct us in all Things
 that are necessary to be known by us.
 For 'tis that spiritual Anointing that the
 Apostle *John* speaks of, which those who
 have received it, and in whom it abides,
 needs not that any Man teach them, but
 as the same Anointing teacheth them all
 Things, and is Truth, and is no Lie, even
 as it hath taught them, they should abide
 in him, 1 John ii. 27. that is, in Christ
 Jesus, from whom this Anointing doth
 come: Now whoso is taught by the
 Anointing, the same is taught by God,
 as it's written in the Prophets, *And they
 shall be all taught of God. Every Man
 therefore that hath heard, and hath learned
 of the Father, cometh unto me, saith
 Christ, John vi. 45.* For this was the
 Promise of the Father, even the new
 Covenant which he made with the House
 of Israel, *After those Days, saith the
 Lord, I will put my Law into their
 Minds, and write them in their Hearts;
 and I will be to them a God, and they
 shall*

shall be to me a People : And they shall not teach every Man his Neighbour, and every Man his Brother, saying, Know the Lord, for they shall all know me, from the least to the greatest, Jer. xxxi. 33, 34. This being the Tenor of the new Covenant, *That all the Children of the Lord shall be taught of the Lord, and in Righteousness shall they be established, Isa. liv. 13, 14.* Which implies, that God will teach them so effectually by his free Spirit, that they shall not stand in Need of any other Prophet. But here I must obviate an Objection, before I can proceed.

Possibly some may ask me, *Why then do those People that thou art now gone amongst, keep up their publick Meetings to preach, and to teach People the Way of Salvation ? What Need is there of their Teaching, if every one hath a Teacher in them, able to instruct them in the Way to the Kingdom ?*

To which I answer, *first*, Though I did say as much, as that every one hath
a Divine

a Divine Teacher in them, yet I did not
 say, that every one knows this Teacher
 in them : For this hath been the Misery
 of many Ages of the World, People
 have gone out after the many *Lo here's*
 and *Lo there's*, to find Christ without
 them, in the mean Time neglecting his
 Appearance within them, even as was
 foretold by Christ himself, when he was
 on Earth in the Days of his Flesh : *In*
the last Days, saith he, they shall say, Lo
here is Christ, and Lo he is there ; but go
ye not out after them, nor follow them ;
behold I have told you before, Mat. xxiv.
 5. Luke xvii. 23. And now, since we
 upon whom the Ends of the World are
 come, have seen it so come to pass, that
 People are gone from this Gift of God
 in themselves, to the many outward Ob-
 servations of Days, Times and supersti-
 tious Customs, thinking to find Christ in
 them, whilst they shut their Eyes against
 his Light, which shineth in their Con-
 sciences, to guide their Feet in the Path
 of Peace : Is it not high Time for his
 faithful Watchmen, who see the Danger
 of such a State, to cry aloud unto the
 L People,

People, that they may take Warning before it be too late? And therefore do they lift up their Voice like a Trumpet, to sound a Retreat to the Inhabitants of the Earth, who are without the spiritual City of Refuge, that they may return in Time, and lay hold of the Horns of the Heavenly Altar, and get into the Habitation or Tower of Safety, before the Enemy of their Souls take the strong Hold of their Hearts, and fortify himself against them, and keep them without the Gates, till the Avenger of Blood (who once would have had Mercy on them) pursue and overtake them, and so they be destroyed; therefore, right glad are the Hearts of many, that ever they heard this joyful Sound, *Retire to the inward Grace*; thereby signifying to them, where Help is to be had, who were seeking Salvation from the Hills and from the Mountains, yet laboured but in vain; but in *Returning and in Rest*, they have found themselves *saved*, according to the Word of the Lord by the Prophet, *Isa. xxx. 15.*

Secondly.

Secondly. Although I did say, That all the Children of the Lord are taught of the Lord, yet I did not say, that all are his Children; for 'tis they, and they only, *who are led by the Spirit of God, that are the* Rom. viii. 14. *Sons of God*: For tho' the Lord hath given his Spirit, yea, his Son, to be a Leader and a Commander to the People, yet many there are who do not follow his Guidance, saying in their Hearts, what the *Jews* spake with their Mouths, *We will not have this Man to reign over us*. Now is there not Need that some should seek to convince such of the Evil of their Ways, and the Error of their Doings, (who instead of walking in the strait and narrow Way of Righteousness, which leads to everlasting Life, are going on in the broad Way of Sin and Wickedness, which leads down to the Chambers of Death) that so they may be persuaded to leave off the Weapons of their Rebellion, wherewith they fight against God, and wound their own Souls; and submit themselves unto his Ambassador of Peace, the Spirit of his Son in

their Consciences, that true Balm of Gilead, with which they may be healed?

Thirdly. That I may be rightly understood, let me acquaint my Reader, neither do I assert, That those who are set out as Travellers in Sion's Road, are at once so perfectly instructed in all the Paths thereof, that they need not to inquire of those who are gone before, which is the Way thither, whose Experiences may be to them of Use, for escaping the Snares which the subtil Fowler layeth to catch Souls in, both on the Right-hand and on the Left, that so they may walk right forward with their Faces Sionward, until they shall come to sit down in Heavenly Places in Christ Jesus our Lord.

Lastly. Nor is it altogether useless for those that are established in the Truth, to hear the Things thereof declared, notwithstanding they knew the same before; yet may it be to the stirring up of their pure Minds by way of Remembrance, of the Dealings of the Lord with themselves.

themselves in Days that are past, and for the comforting and refreshing of their Spirits, to feel how the Work of the Lord prospers in others of his People, and for the chearing and making glad their Hearts, to hear how Truth prevails, and gets Ground in the Earth. This therefore is the End of all Declarations amongst us, *viz.* That the Ignorant may be instructed, that Gainsayers may be convinced, that the Weak may be confirmed, and that the Strong may be consoled; therefore do our Ministers labour in the Word and Doctrine, to convert Sinners to Christ Jesus, the Gift of God, and to build up Saints in their most Holy Faith, and to edify one another in Love.

Thus much in Answer to the Objection, so I return to the Point in Hand, which is further to demonstrate, as the Lord shall enable me, what this Principle is, that is preach'd up amongst us.

'Tis that Divine Principle of Life which brings the Glad tidings of Salvation.

tion near unto all, by which they may be put into a Capacity of receiving the Grace of God in the Gift thereof, which he hath purposed in the Appearance of the Son of his Love, to bestow upon as many as shall believe: This being the everlasting Gospel that *Paul* gloried in, *I am not ashamed of the Gospel*, saith he, *for it is the Power of God unto Salvation, to every one that believeth*, Rom. i. 16. Yea, it is that Word of Reconciliation, which God hath committed to such as himself hath called, to make them Ambassadors for his Son Christ Jesus; by the Ministry of which, they turn People from Darkness to Light, and from the Power of Satan unto God, that they may receive Forgiveness of Sins, and Inheritance among them that are sanctified, through Faith that is in Christ Jesus, see *Acts* xxvi. 18. Thus these profit their Hearers, and so do not only pray, but also prevail with Sinners to turn unto the Lord, that he may be a Father to them, and they his Sons and Daughters.

And

And this Word that reconcileth, is not afar off, *It is not in Heaven that any should say, Who shall go up for us, and bring it down to us, that we may bear it and do it? * Neither is it beyond the Sea, that any should say, Who shall go over the Sea for us, and fetch it to us thence; but the Word is very nigh unto thee, in thy Mouth, and in thy Heart, that thou mayst bear it and do it, as was testified by Moses, a Man of God, Deut. xxx. 12, 13. and also by Paul, an Apostle of Jesus Christ, Rom. x. 6, 7, 8. This now is the Word of Faith, which is again preach'd by those whom the World in Scorn call Quakers: And though such Preaching be accounted foolish by the learned Rabbies of our Age; yet let them know, 'tis by the Foolishness of Preaching that God is pleased to save them that believe, as 'tis written, 1 Cor. i. 21. So notwithstanding these use not enticing*

* So then the Indians and Americans shall not perish for want of the Bible, which we have here in England.

Words

Words which Man's Wisdom teacheth, yet do they preach in the Evidence and Demonstration of the Spirit, and in a Way of Power, whereby they are known to be of God; as were the Apostles, see 1 Cor. ii. 1. 4. And the Tendency of their Ministry is to direct People to the Teaching of Christ, the one Prophet, promised to *Israel*, Deut. xviii. 18. which Promise the Apostle repeateth, Acts iii. 22. saying, *And it shall come to pass, that every Soul that will not hear this Prophet, shall be destroyed from amongst the People*, Vers. 23. Thus do they commend themselves to every Man's Conscience in the Sight of God, by turning them to the Light of Jesus, the Power of God manifest within, which, as 'tis yielded to and obeyed, maketh free from Sin, which still is that one Thing that I am writing concerning, viz. A Principle of Divine Light and Life in Christ Jesus, according to the Apostle's Record, John i. 4. *In him was Life, and the Life was the Light of Men*: And this Light, I say, however it may be called, 'tis the Shining of the Sun of Righteousness

Righteousness in Men's Consciences: 'Tis
 not Conscience, which some have descri-
 bed to be a reflex Act of the Mind,
 whereby Men view their past Actions,
 the which accuses them for what they
 have done ill, and approveth of what
 they have done well; though this be
 more than some there are will allow in
 this Matter, yet is this too short to ex-
 press its noble Nature: For this Principle
 doth as well shew Men the Sin of their
 future evil Purposes and Intentions, as
 set before them the Iniquity of their
 former Actions: Therefore I say, 'tis
 not Conscience, for that is but a created
 Faculty; but that of God placed in the
 Conscience has its Being from all Eter-
 nity, *For he that sheweth unto Man his
 Thoughts, is the same that formed the
 Mountains, and created the Winds, whose
 Name is the Lord of Hosts, as saith the
 Prophet Amos, Chap. iv. 13. And this
 is he who is without Beginning of Days,
 or End of Life, the Alpha and the Ome-
 ga, the first and the last, the Beginning
 of the Creation of God, the Image of the
 invisible God, the First-born of every Crea-
 ture,*

ture, the faithful Witness, and the First-begotten of the Dead, and the Prince of the Kings of the Earth. This is he who is the Resurrection and the Life, in all that do believe in his Light, as 'tis recorded concerning him, Heb. vii. 3. Rev. i. 11. Col. i. 15. Rev. i. 5. John xi. 25. Therefore whilst ye have the Light, believe in the Light, saith Christ, that ye may become Children of the Light, John xii. 36.

And this Light is elsewhere called the Seed, even that incorruptible Seed, by which we are begotten to God, and born again by his eternal Word, which liveth and abideth for ever, see 1 Pet. i. 23. This is the promised Seed, yea, that Seed of the Woman, spoken of, Gen. iii. 15. where the Lord said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* This is the Seed of the Kingdom of Heaven; for Heaven's Kingdom is within, as Christ said, Luke xvii. 21. Wherefore

this

this Seed is sown in the Hearts of the
 Children of Men ; as was set forth by
 the Parable of the Sower, *Mat. xiii.* and
 the Beginning, *He spake many Things*
to them in Parables, Behold a Sower went
forth to sow ; and when he sowed, some
Seed fell by the Way-side, &c. some fell
among stony Places, &c. and some fell
among Thorns. Vers. 18, 19. Hear ye
therefore the Parable of the Sower, saith
Christ, When any one heareth the Word
of the Kingdom, and understandeth it not,
then cometh the wicked one, and catcheth
away that which was sown in his Heart :
This is he that received Seed by the Way-
side, &c. And in Verses 31, 32. Christ
saith, The Kingdom of Heaven is like to
a Grain of Mustard-seed, which a Man
took and sowed in his Field ; which indeed
is the least of all Seeds ; but when 'tis
grown, 'tis the greatest among Herbs, &c.
 'Tis truly so indeed, the Seed, or Grace
 of God, is small in its first Appearance,
 even as the Morning Light ; but as it is
 given Heed to, and obeyed, it will en-
 crease in Brightness, till it shine in the
 Soul, like the Sun in the Firmament at
 its

its Noon-day Height : But if People will despise the Day of small Things, and will not believe in this low Appearance of the Light of Jesus in their Hearts ; which tho' it discover to them their Sins, and reproveth for them ; yet because its Reproofs are soft and mild, and its Voice small and still, they out-clamour the Sound thereof in their Consciences, whereby they reject the Son of God in Spirit, as the *Jews* did in Flesh ; because he came to them in so mean a Manner, they would not have him to be their Saviour : Will it not be just for Christ to say to these, as he did to them, *John* viii. 24. *If ye believe not that I am he, ye shall die in your Sins ; and then whither I go ye cannot come.* For the Lord hath said, *His Spirit shall not always strive with Man*, *Gen.* vi. 3. He is a gracious and long-suffering God ; but though he be forbearing, yet he will not always bear ; though his Spirit do strive with some for a long Season, yet if they continue to resist the same, the Time will come, when it will cease striving with them, and then *Wo* will be unto them ;
but

but right blessed are they that are prevailed upon by the Strivings of the good Spirit of the Lord, in the Day of their Visitation, to know and mind the Things that concern their everlasting Peace, before they are hid from their Eyes: But if People will shut their Eyes against the Light, how just is it for the Lord to withdraw its Shinings from them, and to cause Darknes to overtake them? Wherefore *hear ye, and give ear, be not proud, for the Lord hath spoken; give Glory to the Lord, before he cause Darknes, and before your Feet stumble upon the dark Mountains; and while ye look for Light, he turn it into the Shadow of Death, and make it gross Darknes*, according to the Advice of the Prophet *Jeremiah*, Chap. xiii. 15, 16.

For though a Measure of this Divine Light, is, or hath been in every Man, in order to save them, yet it will not always abide with them, (I mean, as to its saving Efficacy) it will continue no longer than during the Day of their Visitation: Therefore saith Christ, *Yet*

M a little

*a little While is the Light with you ; walk while ye have the Light, lest Dark-
ness come upon you, John xii. 35. Again,
he limiteth a certain Day, saying, in David,
To Day, after so long a Time as 'tis said,
To Day if ye will hear his Voice, harden
not your Hearts, Heb. iv. 7. True in-
deed, there is a Day wherein People
may know the Things that concern their
Souls everlasting Peace : But if they sin
out this Day, afterwards those Things
will be hid from their Eyes ; as Christ
said, when he came near the City Je-
rusalem, he beheld it, and wept over it,
saying, If thou hadst known, at least in
this thy Day, the Things which belong to
thy Peace ; but now they are hid from
thine Eyes, Luke xix. 41, 42. Be it
known to you, my Friends and Ac-
quaintance, to whom I write, Man can-
not be his own Saviour, if he will not
be saved in the Day of the Lord's Power,
he must perish for ever. And this is
the Day of the Lord's making bare his
saving Arm, and revealing his Power,
even that Time wherein he lets in Light
into the Soul ; which not only discovers*

to Man his Sin, that leads down to the Chambers of Death, but also shews him the Way of Holiness, which leads to everlasting Life : But if Men pass this Time over without any Regard to the Loving-kindness of the Lord extended to them in this Matter, 'tis just with him to turn their Light into Darkness in them ; and then, as Christ said to some of old, *If the Light that is in you be Darkness, how great is that Darkness*, Mat. vi. 23. Mistake me not, 'tis not to be understood as if the Sun of Righteousness, which is the Fountain of Light, could in itself possibly become Darkness, but as to those that have fast-closed their Eyes, or lost the true Sight, lest they should see by its Illumination in their inward Man ; when once their Day is over, they may be as dark as if there were no Sun in their *Horizon*, and so they put Darkness for Light : Hence it is that we see so many that have been in some Measure enlightened by this inward Divine Principle, to see much of the Vanity of their former Practices, and so have for a Time forsaken many of the

M 2

same ;

same ; but afterwards having gone from this Principle, by which they were in some measure saved from Pollution and Sin, they have again been intangled and insnared by the Pleasures, Profits, Honours of this present World ; and so the Latter-end hath been worse with them than the Beginning ; and so these having left their Habitation (like Satan who abode not in the Truth) envy and accuse the faithful Servants of the Lord, which keep their Dwelling in him, and like the Spies of old, bring up an evil Report upon the good Land, frightening others with the Giant-like Difficulties that lie in the Way to be surmounted, thereby insinuating, as if *Israel's* God were not able sufficiently to strengthen them against these spiritual *Anakims* great and tall, that must be encountred with, before the Inheritance comes to be divided. These are such whom the Apostle *Jude*, in the 12th and 13th Verses of his Epistle, calls *Clouds without Water, carried about of Winds ; Trees whose Fruit withereth, twice dead, plucked up by the Roots, raging Waves of the Sea, foaming*
out

our their own Shame; wandring Stars, to whom (at least they have Cause to fear) the Blackness of Darknes is reserved for ever, unless they can speedily find a Place for Repentance, before the Decree break forth, before the Day pass as the Chaff, before the Zeph. ii. 2. fierce Anger of the Lord come upon them, before the Day of the Lord's Anger come upon them: And with this I'll pass them, being moved to write, not much to those who have forsaken, but to those who have not been acquainted with the Truth.

To whom I further say, altho' there is a Time wherein the Lord waits to be gracious, in which Time he often expresses his Willingness to save Men from their Sins, and to gather them to himself; as Christ said to Jerusalem, O Jerusalem! Jerusalem! thou that killest the Prophets, and stonest them that were sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings? but ye would not, Mat. xxiii. 37. Again,

the Lord complains, *All the Day long have I stretched forth my Hands to a disobedient, and gain-saying People,* Rom. x. 21. And thus the Lord expresses his Kindness towards all Men, in stretching forth his Arm to save them, even as a Man stretches forth his Arms to swim, by sending his Son unto them, to knock at the Door of their Hearts, to see if they will open to him, that he and his Father may come in, and take up their Abode with them; but if Men will not accept of Salvation while the Lord extends his Arm to save them; if they will not take hold of his Strength while they may make Peace with him; if they refuse to answer his gracious Call, and to entertain his Son whom he hath sent, but keep him out till his Head be wet with the Dew, and his Locks with Drops of the Night; if People will make their Necks as an iron Sinew, and will not yield them to the Yoke of Christ, being *stiff-necked and uncircumcised* Acts vii. 51. *in Heart and Ears, always resisting the Holy Ghost, and doing Despight unto the Spirit of Grace; setting*

setting at nought all *the Coun-*
sel of God ; rejecting it (within) Luke vii. 32.
against themselves ; and will
 have none of his Reproof ; and continue
 thus to flight him, till their Time and
 Season be over, giving the Lord Cause to
 complain of them, that he hath stretched
 forth his Hand, but no Man regarded it :
 Will it not be just for him then to laugh
 at their Calamity, and mock when Fear
 cometh upon them ? And most certain it
 is, that those who despise the Reproofs
 of Wisdom, and hate the Knowledge of
 the Holy, Distress and Anguish will
 come upon them ; but whoso hearkeneth
 thereunto, shall dwell in a safe Habita-
 tion. For Wisdom is a Defence (Christ)
 the Wisdom of God is a strong Rock,
 and a sure Foundation ; he is that Founda-
 tion which God hath laid in Sion, even
 the Foundation Stone, that tried Stone,
 the corner Stone, elect, precious, who-
 though he be to many a Stone of stum-
 bling and Rock of Offence, yet as
 many as believe in him shall never be
 ashamed.

Read

Read here now what this Principle is, in which the Lord hath given a Remnant to believe.

'Tis the Grace of God, 'tis the Light of Jesus, 'tis a Manifestation of the Spirit, 'tis the Glad-tidings of Salvation, 'tis the Word of Reconciliation, 'tis the Law written in the Heart, 'tis the Word of Faith, 'tis the Seed of the Kingdom, 'tis that Stone which hath been rejected by many a foolish Builder, but now it is become the Head of Sion's Corner.

These are all significant Expressions of that excellent Principle, which I have undertaken to treat on. But if any shall say, *They are Expressions of so different a Nature, that they know not how to reconcile them, and make them one together.*

To such I answer, They might as well confess, they cannot understand how the Lamb of God can be the Lion of the Tribe of Judah, nor how the Shepherd of Israel can be the Bishop of his Peoples Souls; there seeming as much Difference

these latter, as in any of the former ;
 yet do they all speak of one Thing,
 tho' it be exprest by divers Names :
 for it will admit of a manifold Descrip-
 tion ; tho', as I said before, 'tis still but
 one Thing, if rightly understood in its
 true Notions : And thus I chose to ex-
 press it, because thus I have found it,
 A Principle of Divine Light and
 Life in Christ Jesus, placed in the Con-
 science, which discovers both Sin and
 Duty to us ; and not only so, but it re-
 moves the one, and enables to perform
 the other : And this I know, that a
 measure of the same is placed in the
 consciences of all Mankind, by which
 they might see the right Way, were but
 their Minds turned thereunto. There-
 fore let none slight or undervalue this
 Light of Jesus, manifest in their Con-
 sciences, by calling it, as some have
 done, *Anatural, created, insufficient Light,*
which will lead Men down to utter Dark-
ness. Tho' sometimes again these very
 persons will confess, *That the Light of*
nature (as they call it) *ought to be fol-*
lowed, as far as it will lead ; for (say
 they)

they) though the obeying of its Dicta
 will never bring Men to Heaven; yet
 disobeying them will certainly sink them
 down to Hell. Hereby rendring
 Lord cruel to his Creatures, as if
 required them to follow a Guide that
 would certainly lead them amiss,
 leave them short of the Place of Rest
 and then would punish them for being
 misled, or for sitting down when they
 had no Guide to shew them the Way
 to walk in; and that from a Purpose
 in himself, to leave the greatest Part
 of Mankind without any other Guide
 to direct them in Matters of Salvation,
 that that is so insufficient, that it must
 be a Miracle if it shew them the Way
 to Heaven, according to their common
 Answer, when asked, How those may
 be saved who have not the Scriptures
 amongst them? (which these account
 the only Rule to guide Men) *Why, we leave*
them to the Mercy of God, (say they)
Lord may in an extraordinary Manner
bring some to Heaven, if he have any
Elect amongst them; but whether any

em shall be saved or not, 'tis hard for
to determine.

Thus they darken Counsel, by utter-
g Words without Knowledge : They
y, *The Grace of God is free* ; and yet
ey make it a Monopoly, so it shall
ot be free to all, nor must all be Sharers
it ; neither will they allow the Lord
mself to dispense it, nor yet to inspire
s Servants to go forth and preach it ;
ut arrogate to themselves a kind of
acerdotal Right to be Dispensers of the
ace of God, and Ministers of the
ospel of Jesus Christ, because of some
ward Qualifications, atchieved by
em, as external Parts, or human
earning, altho' they never were called
f God to the Work of the Ministry,
or never had the Word of Reconcilia-
on committed to them ; yet would
ey have People come to enquire of
em the Way to the Kingdom, though
ey are so narrow-spirited, as to shut
ut the greatest Number of Mankind,
y absolute Predestination, not sticking
o affirm, *That God nor Christ never*
purposed

purposed Love nor Salvation to a great Part of Mankind, and that the Coming and Sufferings of Christ never was intended, nor can be useful to their Justification, but must and will be effectual for their Condemnation. So being void of universal Love themselves, they fondly imagine the Lord to be like themselves ; hence concluding, *There is no Salvation to be had without the explicit Knowledge of Christ's Coming in the Flesh, and of the Scriptures ;* both which we know whole Kingdoms and Empires in the World are unavoidably ignorant of ; and yet few or none of these will jeopardize their Lives to preach amongst such, notwithstanding this was the Apostle Paul's Practice, to preach Christ where he had not before been named ; for said he, *If I build upon another Man's Foundation, I make my Glorifying void.*

But blessed be the Lord, he hath caused many Witnesses to rise up amongst us, who have given Testimony to the Truth as it is in Jesus, and have taught others, both in our own Country, and in Nations

Nations abroad, to take Heed to that sure Word of Prophecy, nigh in the Heart, and in the Mouth, which is the true Grace of God, that is sufficient for us, not only, as some say, to leave Men without Excuse, and so to aggravate their Condemnation, but as 'tis received and obeyed, it will lead out of Sin into Holiness, and in the End crown with Salvation.

And thus I am brought to the next Thing promised, which was, to shew whence this Principle of Grace proceedeth: I have, according to my Measure, shewn, what it is, now I come to shew, from whence it comes; to which I say,

§. III. It comes from God, through Christ, as saith the Apostle, *God, that commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, 2 Cor. iv. 6.* 'Tis God's Gift unto us, and therefore well may we return Thanks
 N unto

unto him for his unspeakable Gifts :
 God is the Author of it, *who is Light,*
and in him is no Darknes

1 John i. 5. *all ; for he covereth himself*

Psal. civ. 2. *with Light, as with a Gar-*

1 Tim. vi. 16. *ment, and dwelleth in that*

James i. 17. *Light which is inaccessible,*

which no mortal Eye can approach unto ;

he is the Father of Lights ; and therefore

hath he given a Measure of his own

Divine Light to all Mankind, to reveal

himself unto them, that so they may

know substantially what he is, and not

worship him as the unknown God : And

this Knowledge of himself, the Father

is pleased to dispense to Men, in and

through the Son of his Love, Christ

Jesus our Lord, who is come a Light into

the World (saith Christ) that whosoever

believeth in me, shall not abide in Darknes.

And therefore I believe, and am well

assured, this is the one Faith, whereunto

many Thousands by the Lord have been

gathered, viz. That the God of all

Grace hath sent his Son into the World,

a free Gift unto the World ; and hath

given a Measure of his Light and Spirit,

to

to manifest and reveal him unto all Men: Thus hath his universal Love and free Grace appeared. For though God made Man pure and innocent, yet Satan and disobedient Man hath marred that Creation: *In the Beginning God created Man in his own Image, in the Image of God created he him,* as we read, *Gen. i. 27.* But Man soon defaced and stained this glorious Stamp, and by yielding to the Tempter, went out from his first Nature, and so his Beauty was turned into Deformity, I mean, that Beauty of his inward Man, wherein the Image of God stood, in which he had Communion and Fellowship with his Maker; through Disobedience this was lost: And so Man came to be without God in the World, being alienated from that Divine Life, Light, Love, Grace, Goodness, Wisdom, Power, Holiness, Virtue, Purity, Innocency, wherewith the Lord invested him at the first in perfect Beauty; but Man going out from that first Divine Nature and Seed, in which he stood before Transgression, here was his Fall and Degeneration, and so he came by that

unexpressible Loss of the Favour of God and Freedom of Will, that now the Lord being angry with him, he had no Power to do any thing to appease him; the Garment of Innocency being lost, their Fig-leaf Aprons could not hide their shameful Nakedness from the Lord; which he seeing, and taking Notice of, compassionately made them Coats of Skin for their Clothing, and then he drove them out of the Garden of *Eden*: So here Man was put out of the Paradise of God for eating of the forbidden Fruit of the Tree of Knowledge, and Cherubims placed at the East-end of the Garden, with a flaming Sword, which turned every Way, to keep the Way of the Tree of Life, as may be read in the third Chapter of *Genesis* at large. Thus Man being drove from the Presence of the Lord, Death came over his Soul, though he lived outwardly, yet did he die as to that inward Principle of Divine Life and Virtue which once he enjoyed, and so the Threatning was fulfilled which the Lord had said, *In the Day that thou eatest thereof, thou shalt surely*

surely die : Here Man and Woman having transgressed the royal Law of God, by breaking of his Holy Commandment, in eating of the Tree whereof he commanded them, saying, *Ye shall not eat thereof*, by this they came to be separated from him : So it was Sin that made the Separation, and it is Sin which makes the Separation ; for Man and Woman in their primitive State, wherein they were created, were good, as the rest of the Creatures of God, for 'tis written, *God saw every Thing which he had made, and behold it was very good* : And God blessed Man and Woman, and they were in Favour with him, till they became subject to Vanity, by Reason of that false Hope which the Serpent suggested to them ; they hoped to have been as Gods, to know Good and Evil ; but by going out of God's Counsel, they became corrupted by the evil one, and being joined to the serpentine Seed, they were alienated from God ; so that, had not the Lord, out of his unmeasurable Loving-kindness and Compassion, opened a Way

to restore them, they must have perished in this deplorable Condition.

And this Way of Restoration was by Christ, the Light, the Seed, the Saviour, for he, of whom God said unto the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel*: He it was who was to be the Saviour of the World. So that now, considering the Sons and Daughters of *Adam*, as they are found in the Fall and Degeneration, having all sinned and come short of the Glory of God; herein, I say, hath his universal Love and free Grace appeared, to wit, in giving of his Son to be a Saviour unto them, as saith the Apostle *John*, *In this was manifest the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him*, 1 Epist. iv. 9. And that he was sent to the whole World, see what *John* the Evangelist saith, Chap. iii. 16. *For God so loved the World, that he gave his only begotten Son, [mark] that whosoever believeth*

believe in him, should not perish, but have everlasting Life: To which the Apostle testifies, 1 John ii. 2. saying, He is the Propitiation for our Sins, and not for ours only, but for the Sins of the whole World.

This was the free Gift of the Father, that the Son of his Bosom should take Flesh upon him, come into the World, and lay down his Life for poor Sinners; for he came from God, and went to God again: So that though he laid down his Life of himself, having Power, and being willing to suffer, according as 'tis written, John x. 18. yet himself also said, *That his Body was prepared of his Father*, Heb. x. 5. In which Body he did the Will of him that sent him, *Lo, come to do thy Will, O God!* saith he, *for a Body hast thou prepared me.* Who now, that rightly considers this Dispensation of Favour, but must needs cry out, O the Height, and Depth, and Breadth, and Length of the Love of God, and of Jesus Christ our Saviour! who took not on him the Nature of Angels, but took

took on him the Seed of *Abraham*, and was made in every Thing like unto us, only without Sin, that he might restore fallen Men ; which Thing I know will readily be granted : But 'tis the Extent hereof that some would have limited, affirming, *That Christ died for a certain definite Number, and not for the whole Lump of Mankind, one as well as another* ; nay, they speak as if none had any Benefit by, no, nor so much as the Revelation of Christ, this Gift of God, whom to know is eternal Life ; but those who have the outward Letter of the Scripture : Yet do I believe, and so do Thousands more, whom the Lord hath called, viz. That the Father of Lights, and God of the Spirits of all Flesh, hath given a Measure of his own Divine Light and Spirit, unto all the Children of Men, to manifest and reveal the Appearance of his Son in them, who is that same Saviour, which shed his Blood for us, that he might wash us and cleanse us from our Sins ; and was offered upon the Cross, not only as a propitiatory Sacrifice,

James i. 17.
Numb. xvi.
22.

Sacrifice, to make Reconciliation for the Transgressors ; but that by his once offering up of himself, he might bring in everlasting Righteousness, and perfect for ever them that are sanctified ; * and a Measure, I say, of this his Power, which is Light, God hath placed in every Person's Heart, in order to their Sanctification, as they shall be subject to this his Appearance in them.

True indeed, all are not sanctified and made perfect by him, although this was the End of his Coming, that he might finish Transgression, and make an End of Sin, and this was the Will of the Father in sending him, *to wit*, our thorough Sanctification ; but this is not

* Note, That I do not say personally, as some suggest concerning us, as if we believe that every Body of Christ is in us, that was hanged upon the Cross ; which were foolish as well as false to assert ; but spiritually, as he is the Word of God, the Wisdom of God, the Power of God, so he dwells in every Christian's Heart ; and so he dwells in us, by which Power he compleatly sanctifieth us.

because

because all have not a Knowledge and Manifestation of his Light, or spiritual Appearance of him in themselves, but because all do not believe in, and obey this his Appearance : Now that People may attain to what Knowledge may be had of God, by the inward Manifestation of the Light of his Son, which is a Measure of his Spirit, in their Hearts ; this is clearly proved by the Apostl., *Rom. i. 19. That which may be known of God, saith he, is manifest in Men, for God hath shewed it unto them.*

For the Lord of the whole Earth, who is the Preserver of Men, he is impartial in his Love to all Mankind ; not only to them in *Christendom*, so called, who have the Scriptures amongst them, but his Love is extended unto all People, in one Land as well as in another, for his Spirit is not inseparable from the Scriptures, as some suppose : Yet would I not be thought to undervalue the Scriptures any whit, for I have very venerable Thoughts of them, and a reverend Esteem for them, as being Holy Writings :

tings: But I dare not confine all Means
 for Man's Salvation to them, because
 the Lord hath not confined himself to
 them, but hath left himself a Witness in
 every Conscience, which Witness is a
 spiritual Manifestation of his Son, the
 Saviour of the World: And this the
 Scriptures plentifully declare of, which
 sometimes they call the *Word*, the *Law*,
 the *Grace*, the *Spirit of God*; at other
 times they call it the *Light of Jesus*,
 the *New-Covenant*, a *Light to lighten the*
Gentiles, a *Rod*, a *Staff*, a *Shepherd's*
Crook, the *Word nigh in the Heart and*
in the Mouth, the *sure Word of Prophecy*,
 the *Manifestation of the Spirit*, a *Shield*,
 a *Buckler*, a *strong Tower*, the *Armour of*
Righteousness: All which are one in
 Nature, tho' diversly exprest, according
 to its distinct Operations in the Soul, as
 the Creature standeth in Need; some-
 times to lighten its Darkness, at other
 times to lead it in the Way of Holi-
 ness; one while it instructs, another
 while it corrects; sometimes it counsels,
 other times it consoles; and as its
 Counsel is heeded, and the Soul guided
 by

by it, it preserves and defends in all Exigencies and Straits : But I pass over its special Use, intending to shew that in another Place, only here may be seen the great Condescension and matchless Love of him, who gives unto all Life, and Breath, and Being, in that he hath sent the Holy Ghost down from Heaven, with the Revelation of his Son Jesus Christ, in the Hearts of the Children of Men, that whosoever adhereth to the Spirit of his Son within them, may thereby know him not only as a Saviour and Redeemer, but also to be their Saviour and Redeemer, and that not only from the Punishment, but from the Power and Dominion of Sin, by setting of them free from the Bondage of Corruption, and bringing them into the glorious Liberty of his own Children. But as for such who will not believe in this Principle of God, but instead of owning it as his Power unto Salvation say, *It is a Satanical Suggestion*, and instead of owning it to be of the Divine Nature of God or Christ, they call it *The dim Light of created Nature*, putting
Bitter

Bitter for Sweet, and Sweet for Bitter, counting Darknes Light, and Light Darknes: Such may continue in their Bondage and Vassalage under the Prince and Power of Darknes, in the Blindness of their Minds, Hardnes of their Hearts, and Deadnes of their Spirits, notwithstanding Freedom and Liberty, Life and Immortality is brought to Light through the Gospel, which it hath pleased the Father should be preached to every Creature, by his Son, *Sion's* Deliverer, who is his own Messenger, see *Rom. xi. 26. Mal. iii. 2.*

For this Principle of Light, of which I now write, 'tis something of the Nature and Being of God himself, who as he is a Spirit, so he is Light, as you may read concerning him, *John iv. 24. i John i. 5.* and therefore it is by his Light, with which we are enlightned: It proceedeth from him, he being the Ocean wherein the Fulness thereof is contained; 'tis from him, through his Son Christ Jesus, that we come to be enlightned by the same: So 'tis in his
O Light

Light that we see Light, even as the natural Sun causeth its Beams to extend to the Ends of the Earth ; so this eternal Sun of Righteousness, who is the Ocean and Fountain of Divine Spiritual Light, causeth more or less of the Streams thereof to descend into all immortal Souls upon it.

Thus having shewed the Nature and Quality, Original and Fountain of this blessed Principle, I come further to shew its Use and Extent, that so I may not only tell my Reader, what it is, and whence it comes, but according to my Promise, write something of what it doth, and whereto it leads.

§. IV. In the first Place, it daily reproves for Sin, even in all Men, and excites to Holiness, during the Time of their Visitation ; though 'tis possible for Men to sin themselves into such a State by drinking in Iniquity, as the Ox drinketh Water, when through Custom it is Sinning, their Consciences become seared as with an hot Iron, that this Principle

of God may cease striving with them, and so these may not know when they do Evil ; yet there is a Time in which this Principle of God doth stand as a faithful Witness against all Unrighteousness and Ungodliness in the Hearts of Men and Women, and leads, draws, moves and inclines their Minds to Righteousness, seeking to leaven them, as they yield thereunto, into the Nature of itself, whereby an inward, thorough and real Redemption may be wrought in the Hearts of all Men, of what Kindred, Nation or People soever, notwithstanding any outward Benefit or Privilege they may providentially be deprived of, yet is the Lord so gracious as to dispense such a Measure of his Grace, Power and Spirit unto all the Children of Men, to convince them of Sin, to reprove them for it, and to lead them out of it, that as they give up to the Operation thereof in themselves, it will thoroughly sanctify and make them clean, and so prepare them, and make them meet for his Heavenly Kingdom ; yea, though they never had the Scriptures amongst them, nor

never heard Christ outwardly named to them, the Name of Christ being often put for the Power of Christ within, as in *Mark xvi. 17. In my Name shall they cast out Devils*, saith Christ of his Disciples. So in *Acts iv. 7.* the High Priests and Rulers asked *Peter and John, By what Power, or by what Name, they have made the impotent Man whole?* For that Name of Christ which heals and saves, is his Power that maketh free from Sin. Now whoso knoweth this Name of Jesus to be given unto them, and effectually to have wrought in them, they can truly witness him to be the Arm of God's Salvation: However, we do say, That the Scriptures, in which we have a Declaration of what Christ hath done and suffered for us, those do much facilitate Salvation through Faith in Christ Jesus: and therefore they ought thankfully to be received by us, and borne witness to, whenever the Lord shall require us, so as that we may not be ashamed to own, nor afraid to confess him to be our Saviour, who they make mention of, to have been put to Death in the Flesh above sixteen Hundred

Hundred and sixty Years past, by the Hands of Sinners. For we do not believe that this Light, Grace and Power of God, which is sufficient both to sanctify and save, and able to give an Inheritance among them that are sanctified, through Faith which is in Christ Jesus, where Christ is not outwardly named, I say, we do not believe that this is given to any without Christ; but we do believe it to be to the Purchase and Benefit of his Death, who tasted Death for every Man. And so we do freely confess all that is derived to us, to be in and by Christ Jesus, as a Mediator, unto whom we ascribe all, acknowledging him to be our Head, in whom all Fulness dwells. So that this Light, with which all Men are in some Measure enlightned of God, 'tis no other, but a Measure of that Divine Fulness that dwelt in the Son of his Love, when he was here on Earth, and now dwelleth in him, since he is ascended up to Heaven, where he was before, whence he descends the Streams thereof into the Hearts of all the Children of Men, in order to bring them out of the Fall in

the first *Adam*, and to redeem them up unto himself, the second *Adam*; that as they have borne the Image of the Earthly, so they may bear the Image of the Heavenly, and be restored unto that Grace and Favour of God again, which by Transgression they are fallen from.

But, *first*, let me tell thee, whoever thou art that reads me, This effectual Operation of the Spirit, or Principle of God within, is not, nor cannot be known without a being centred down into the same: For this I speak from good Experience, the Spirit's first Work is to convince of Sin, before it effect Restoration, and this it doth even in all though all do not regard it, it doth first shew them what is evil, and then reproves them when they do evil; which Reproofs, if they be despised, cause the fierce Anger of the Lord to be kindled and such as despise Wisdom's Reproofs which are the Way of Life, while they are so doing, they are treasuring up to themselves Wrath against the Day of Wrath, and Revelation of the righteous Judgment

Judgment of God : And as ever they would come to know Remission of their Sins, and enjoy Peace with the Lord, who is hereby justly incensed against them, they must submit to bear his Indignation against them, that so they may be redeemed through Judgment, and brought to unfeigned Repentance ; and then, and not till then, shall they know a blotting out of their Transgressions, according as 'tis written, *Acts* iii. 19. But, I say, before Remission of Sins comes to be known, there must be a centring down into the Manifestation of the Spirit of God within, which will bring down every exalted Imagination, and every high Thing, and lay it low, even to the Ground, that so every Thought may be brought into Subjection to Jesus Christ : And here comes the Terrors of the Lord to be known, which cause Fear and Trembling ; now doth the Soul exceedingly fear and quake under the Sense of the just Wrath of the Almighty, who is of purer Eyes than to behold Iniquity, and whose Jealousy burns like Fire, and will so do, till it have consumed the
 Stubble

Stubble that it meets with in the Heart of the Sinner : For he that long offered himself as a Guide, is now become a Judge in the Conscience of his Creature ; and his just Judgment against all Unrighteousness must be accomplished. True indeed, the Operation of the Word of his Power, by which he judgeth, is diversly felt and experienced : In some 'tis a Hammer, to break the Rocks in funder ; in others 'tis a Fire, to melt down the Dross, and separate it from the Silver ; in all 'tis as a Sword, to divide Sin and their Souls asunder, yea, it divideth between the Soul and that sinful Spirit, which hath got into it and defiled it.

Thus the Lord deals with his Creatures, as the Matter doth require ; he considers their Nature and Temper, and lays no more upon them than he gives them Strength to bear ; for he knoweth our Frame, he remembreth that we are but Dust, therefore he doth not retain his Anger for ever, lest our Spirits should fail before him, and the Souls which he hath made : However, all that have
sinned,

finned, must know a Time of Sorrow, yea, even such who have not so rebelliously despised his Counsel, and slighted his Reproofs, and cast his Law behind their Backs, as some there are which have; yet inasmuch as they have at any Time not hearkened unto his Holy Spirit within them, his Judgments will overtake them, and in Righteousness will he plead with them, and then, I know, former Things will come into their Minds.

This I write, as one having witnessed the Spirit to be given for a Remembrancer, which was faithfully promised by the Lord Jesus, *John* xiv. 26. even that Spirit of Truth, which he told his Disciples, *It should bring all Things to their Remembrance*, and so indeed it doth call back Things that are past, and set them in order before us, judging and condemning of us for what we have done amiss; and now, a Remnant having heard that, in our Hearts, that hath told us all Things that ever we did, we know this to be the Voice of Christ; yea, the
spiritual

spiritual Appearance of the Christ of God. For this was he who saw us under the Fig-tree, when we had nothing but Leaves to cover us, although we saw him not, yet did he send and call us to himself, that he might cover us with his own Spirit, which when we came to be covered with, we then saw who it was that cast the Skirt of his Love over us, and said unto us, when we were polluted in our Blood, *Live*: And then was the Time of his Love, even when he stood at the Door of our Hearts and knock'd, that he might be entertained by us; yea, and sometimes in the Silence of the Night hath he broken in upon us, I know it in my own Particular, when no Creature hath been near, this invisible Oracle hath secretly communed with me, reproving of me wherein I had done amiss, and shewing me what was right in his Sight; and at other times in Company, thus would the Lord cause his Voice to sound in my Heart
[THE CUSTOMS OF THE PEOPLE ARE VAIN] by which I was brought off from many of those

those Vanities which before I had spent Time in, and that by the Witness of God in my own Conscience, which testified against the same, altho' then I did not understand what it was that did so restrain me from Sin; but now I know it was the Lord that girded me, though I knew him not: For I well remember, when I have been using the common Language of our Country, especially if after the now most usual Strain, this Testimony from God would arise in my Heart against it, viz. [*I will return unto my People a pure Language*] whereby I was reprov'd in myself for using flattering Speech, though such as was and is accounted of by many to be but civil Language, or Expressions of common Civility to Persons, according to their Quality; in which I had such a Care to

Yet Truth doth allow of a Propriety in Speech, which may be put into a decent Style; altho' it admits not of giving flattering Titles to Men, read Elihu, his Acknowledgment, Job xxxii. 21, 22.

keep

keep within the Bounds of Verity, that I dare assert, I did steer as near the Compass of Truth-speaking, as the Nature of such Speech would couch. But since it hath pleased the Lord by the shining of his Heavenly Light in my Conscience, to let me see clearly into the Falshhood and Folly of this corrupted Courtesy, I do not only conscientiously, but voluntarily decline the using such flattering Speech ; notwithstanding, I know 'tis to expose myself to be censur'd by some as a Person unaccomplished, unmannerly, and ill-bred.

Praised be his powerful Name, who hath made me willingly renounce both giving and receiving that Honour that cometh from Man, that so I might partake of that Honour which proceedeth from himself alone : For this is the Honour which all the faithful in Heart chiefly esteem, it being the Unbelieving who seek the Praise of, and Honour from Men ; which made Christ say to some of old, *How can ye believe, who receive Honour one of another, and see*

not the Honour that cometh from God only? John v. 44. Yet notwithstanding this, Christ did then require his Disciples to *render Honour to whom Honour*, and *Fear to whom Fear*; which Requirings of his, all his true Followers, in their respective Places, are at this Time careful to answer, how uncivil soever accounted by the World; yet have they learnt Gospel-manners, which is, *To give the Right-hand of Fellowship to whom it doth belong, in Honour preferring one another, each esteeming other better than themselves.*

And now, I say, it was by this Principle of Divine Light, which God hath placed in my Heart, by which he pleaded with me in Days past, even when I knew him not; that is, I knew not that it was the immediate Act of his own Power and Spirit, tho' I felt such a Force in it, that as I did in the least yield thereunto, I must confess, I was overcome by it, but still it was as I was subject and obedient to his Power; for I cannot say, the Lord wrought in an irresistible Manner,
P although

although I know, and do declare, it was he who did subject me, and made me willing in the Day of his Power: And thus being prepared by him, then did he send his Spirit to convince me both of Righteousness and of Judgment, as well as Sin; yea, to convince me of the Righteousness and religious Way of Worship, which I formerly walked in, whereby he let me see it was but human Righteousness, and an invented traditional Worship, set up by the Will and performed in the Spirit of Man, and derived to me by outward Instruction and Education; so that I had no Form, which the Power did not attend for want of having Regard to the Movings and Guidance of God's own Spirit, in which alone he delights to be worshipped: And therefore is he striving by this his Spirit in the Hearts of the Children of Men, to bring them out of all Forms of human establishing, that they may worship him in Spirit and Truth, and serve him in the Gospel of his Son, that so they may be accepted through him: Yet I do acknowledge

that while I saw no further, and did sincerely serve the Lord in the Way which I walked in before, hoping it might be right, because re-form'd in many Things to what some other Ways of Worship are, the Lord was graciously pleased often to administer some Comfort and Refreshment to my Soul, through the Ministration I then sat under: And in like manner I do believe his Dealings are with all the Upright-hearted, who are seeking after him in the divers Ways of Worship; which if they continue seeking him in the Integrity of their Spirits, I doubt not but he will seek them out, for his Seed's Sake, and in due Time bring them to the Mountain of his Holiness, where his Dwelling is; for this was Christ's Promise, *John x. 16. Other Sheep have I, which are not of this Fold, them also, saith he, will I bring, and there shall be one Sheepfold, and one Shepherd over them:* And when Christ comes to fold them upon his Holy Mountain, which Mountain is within, then will they walk in the Footsteps of the Flocks of his Companions, and know

a lying down where he makes his Flocks to rest at Noon ; but first they must come to know a passing through Judgment, and their Works must be burnt, and they suffer Loss, because the Lord of Hosts hath said, *Zion shall be redeemed with Judgments, and her Converts with Righteousness*, Isa. i. 27. And Christ said, *I lead in the Way of Righteousness, in the midst of the Paths of Judgment*, Prov. viii. 20. And the Spirit of Christ was promised to *convince the World of Sin, of Righteousness and of Judgment*, John xvi. 8. by which the Spirit and Prince of this World should be judged, and he cast out of his Throne in the Hearts of the Children of Men, whereby every one, who comes to experience God's righteous Judgments, in themselves, to be brought forth unto Victory, such may also witness an overcoming of the Prince and Power of Darkness, thorough the spiritual Strength of his Son of Righteousness: Howbeit, while two Spirits are striving together, the Soul cannot but be sensible of an Hour of Sorrow ; I surely know, that
Day

Day is a Day of Mourning, of Weeping and of Lamentation ; when Zion sits solitary with her Tears upon her Cheeks ; clad in Sackcloth, covered with Ashes, in a spiritual Sense, fearing and quaking exceedingly before the Lord, and trembling in herself, because of his fierce Wrath, and just Indignation, that burns as a fiery Oven against Sin : O ! then 'tis a Time of Heaviness and of great Sadness with the Soul ; Sleep departing from the Eyes, and Slumber from the Eye-lids, because of Grief in the Night-season ; it being truly *the Time of Jacob's Trouble*, even Jer. xxx. 7. the Time when the Seed of *Jacob* is travailing to bring forth ; and therefore doth that Dragon, the Devil, as in the general, so in the particular, seek to destroy this Birth ; he is not willing this Holy Off-spring should be born, and therefore doth he raise Wars without, and Fears within, stirring up the Wicked to revile and smite with the Tongue ; and causing cutting Calumnies and sharp Censures to come from more sober Hands, hereby intending to encrease

the Commotions which are within, by threatening the Soul with this, that now it must expect to be reproached with the Reproaches of Men. Thus the evil One in the Time of sore Conflict, seeks to aggravate the Soul's Grief; and what he cannot do by Storm, he will attempt by Terror, secretly striving to make the Soul impatient under its Exercise, thereby to drive it into Despair. But though it be a Day of Trial, in which every one's Work must be tried as by Fire, and of sore Exercise with the Creature, yet is there a secret Hope lieth hid under all this, which is as an Anchor to the Soul sure and steadfast, founded upon that Rock which endures for ever; and that bears it up above those Floods of Persecution, which the Dragon spues out of his Mouth, to drown that heavenly Birth; that the Power of God is bringing forth within, which when it is brought forth and comes to have the Government in the Soul, it must, shall and will reign over Death, Darknēss, Sin and Corruption, and all the Powers of Hell and the Devil.

I would

I would have none think strange of what I have writ concerning this Thing, though I know 'tis a Mystery to the natural Understanding of the wisest of the Children of Men; and therefore since Paul was called a Babler, for preaching such strange Doctrine to the *Stoick* Philosophers, *Acts* xvii. 18. I can expect no better from some, but to be counted a nonsensical Scribbler, for writing of the same; but this I am content to bear, knowing in myself I had no previous Intentions to amuse my Reader, but having undertaken to describe, in measure, the Extent of this powerful Principle of God, placed in the Conscience of his Creatures, following the Footsteps thereof for my Guide in this Matter: Before I can attain to the End of my Journey, I am necessarily brought hither, and as I stand here, I see by the Light of this spiritual Pillar of Fire, that though the Sea, with the Waves thereof, roar, yet is there a Way for the Ransomed of the Lord to pass over; and this Way is Christ, the Light, the Lamb, the Grace, the Gift of God, given by the

the Father to bring out of the Fall, which all Mankind are in by Nature, that whosoever believeth in him, layeth hold on him, and continueth to be led by him, should be brought into Fellowship with himself, and abide therein for ever; and this same is he, who leads in the midst of the Paths of Judgment, and through the many Exercises that I have been writing of, before he brings to the Banks of Salvation, and puts Songs of Deliverance into our Mouths, whereby we can sing of the Mercies of the Lord; and thus having been brought out of spiritual *Egypt's* Land, and caused to drink deep of the River of Judgment, he then brings to Shilo's Brook, and giveth to drink of the Waters of Refreshment: So 'tis the same Hand that wounded, which healeth, and that Arm which broke us, doth now bind us up; the same Power which killeth, reviveth, and he who once caused Grief, now giveth Songs in the Night, and appointeth to Zion's Mourn-
ers Beauty for Ashes, the Oil of Joy for Mourning, and a Garment of Praise for the Spirit of Heaviness,

vinefs, and who will in due Time bring all his true spiritual *Israel* out of the waste howling Wilderness, into a Land of everlasting Rest.

Thus it appears, that the Light of Jesus in the Conscience is no natural insufficient Thing, as some have sought to render it, being something of God placed in every Man, to witness against all Sin, convincing and reproving for that which is evil; contrariwise, prompting, exciting and enclining to that which is good: So that as many as yield to the Motives of it, it is sufficient, not only to condemn and destroy, but also to justify and save; being a Measure of the living omnipotent Power of that *One Law-giver, who is able to save, as well as to destroy*, see *James iv. 12.* which Power is Christ, as saith the Apostle, *1 Cor. i. 23, 24. We preach Christ crucified, unto the Jews a Stumbling-block, and unto the Greeks Foolishness; but unto them that are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God: Who, as he was*
once

once manifest in the Flesh, so now is he manifest in the Spirit, to be that Covenant of Light, which the Father promised by the Mouth of his Holy Prophet, *Isa. xlii. 6.* And this Light, Power and Arm is, in measure, extended and reached forth, at one Time or other, unto all People, for the gathering unto him, in whom the Election stands; that so as many as obey his Call, in yielding themselves to be gathered by this gathering Arm, may make their Election, and consequently, their Salvation sure in him: For this is he who would have gathered *Jeru-*
Luke xix. 44. *salem*, and saved her from that Ruin and Destruction which afterwards came upon her, because she knew not the Time of her Visitation: 'Tis the very same Jesus and no other, whom we believe in for our Saviour, who by his spiritual Appearance in the Hearts of the Children of Men, gives Light, gives Life, gives Power and Victory over Sin, to as many as follow the Leadings and Guidance of this immaculate Lamb; for 'tis given to

*the Lamb and his Followers to overcome ;
and whoſo overcometh, ſhall
ſit down with the Lamb in
his Throne, and live and
reign with him for evermore :
Even the ſame which was
with his Church in the Wild-
erneſs, being that ſpiritual
Rock that followed them, of
which they drank by the
Way, and were refreshed in him, who is
the Rock of Ages, the Alpha and Omega,
the Beginning and the End, the firſt and
the laſt ; the Ancient of Days ; whoſe
Dominion is an everlaſting Dominion,
which ſhall not paſs away, and his King-
dom that which ſhall not be deſtroyed ;
whoſe Goings forth have been from of old,
from everlaſting : For he is
the bleſſed and only Potentate,
King of Kings, and Lord of
Lords, who only hath Im-
mortality and eternal Life ; to whom
be Glory and Honour, Dominion and
Power, henceforth and for ever,*

Rev. iii. 21.

and xii. 11.

Acts vii. 7.

38.

1 Cor. x. 4.

Rev. xxii. 13.

Dan. vii. 13.

14.

Mich. v. 2.

1 Tim. vi.

15, 16.

Here

Here now you have a Description, and that in Scripture Dialect, concerning the Principle of our Faith ; something I have writ as to the Nature of it, which, though at first it causeth Grief, and brings in Sorrow upon the Soul, yet doth this Sorrow work Repentance, never to be repented of ; after which cometh Reviving : So that it was truly

said, *tho' Weeping may endure for a Night, yet Joy cometh in the Morning ; for they that sow in Tears shall reap in Joy ;*

he that goeth forth weeping bearing precious Seed, shall doubtless come again rejoicing, bringing his Sheaves with him.

And such shall truly say, *In the Lord have we Righteousness and Strength ; for in the Lord shall all the Seed of Israel be justified, and shall glory (in him) not in Wisdom, Wealth, nor Strength, but in this, that they know him to be the Lord, who exerciseth Loving-kindness, Judgment and Righteousness in the Earth, as saith the Prophets, Isa. xlv. 24, 25. Jer. ix. 23, 24.* And this is he whom we ac-

knowledge

knowledge to be *our Judge*
and *Law-giver* ; yea, he is *Isa. xxxiii.*
our King, and he will save 22.

us : For to this End he hath
appeared by his Light in our Hearts,
and for this End doth he appear in the
Hearts of all Men, that as many as bow
down to the Measure of his Appearance
in them, may thereby see and be enabled
to forsake their Ways and Doings, which
have not been good, whereby they may
be saved from Sin ; and by the same
saving Power and Spirit in their Hearts,
come to be led into the Way of all
Truth, which Way of Truth is Christ,
our Mediator and Intercessor with the
Father, through whom Man comes to
be accepted of God, as he cometh into
him, in whom alone the Father is well
pleased : For 'tis no other Jesus, con-
cerning whom I write, but the same that
was born of the Virgin, even the Lord's
Christ, who hath made himself known
unto his Servants by such peculiar Names
as suited the particular Circumstances of
their Souls ; and according to their several
Experiences of him, so they reported
Q concerning

concerning him, *Isaiab* describes him to be as *the Shadow of a great Rock in a weary Land, a Refuge from Heat, a Cover from Rain and from Storms*, Chap. iv. Vers. 6. and Chap. xxxii. Vers. 2. Again, he speaks of his being to his People as *a Place of broad Rivers and Streams*, Chap. xxxiii. Vers. 21. *David* calls him *the Shepherd of Israel, which leadeth Joseph like a Flock*, Psal. lxxx. 1. He also calls him *the Watchman of Israel, who neither slumbers nor sleeps*, Psal. cxxi. 4. *Paul* speaks of his being our *High-Priest, yea, a Priest for ever, after the Order of Melchizedeck*, Heb. v. 6. And likewise calls him *the Minister of the Sanctuary, and of the true Tabernacle which God hath pitched*, Chap. viii. 2.

John the Evangelist calls him *the true Light that lighteth every Man that cometh into the World*, John i. 9. The other *John*, or *John* the Divine, saith, *This is he which was, and is, and is to come*, Rev. i. 8. And now since he is come to a Remnant, and they have believed in his Light as manifest in them, they

are

are not ashamed to confess that in the Mind, which gives a Discovery of Sin, to be the Power of God, the Appearance of Jesus, and that the *Light of the Lamb*, which the Nations of them that are saved must and shall walk for ever in, according to Rev. xxi. 23, 24. Neither is this any new Doctrine, Opinion or Principle, other than that which *Abel, Seth, Enoch, Noah, Abraham, Isaac and Jacob*, with all the Holy Patriarchs of old, were led and guided by, in Things relating both to Faith, Life and Worship: For what else could be a Rule unto them in Matters of Salvation but this Divine Principle, when as they had no written Laws nor Ordinances amongst them? Which Principle is Christ, the Light and Leader of People in all Ages of the World, who is one in all, never was divided, though variously described; being the same, who by Light sheweth unto the Wicked, and condemns them for the Vanity of their Thoughts; who also by the same Spirit comforts and consoles his Peoples Hearts, that so as many as whose Minds are turned to this

Light of Jesus, and stayed in it, though it be but small in its first Appearance, yet shall they see a Growth and Increase of it.

Thus, Reader, have I, according to the Gift communicated to me, from the Dispensation of the Most High, described what the Principle of Truth is, which is perfect in itself, and tends to the perfecting of those that are gathered into it.

And now, my former Familiars, Neighbours, Acquaintance and Kindred in the Flesh, and all others to whom this may come, hereby I invite you all to turn in hither, even into the secret of your own Souls, to that which there reproves you for your Sins, witnessing for God against all Unrighteousness of Men, both in Thought, Word and Action, striving in their Hearts to turn them from the Evil of their Ways, and from the Vanity of their Conversations, to walk in the newness of Life, that so they may be redeemed and restored out of

of their fallen State of Degeneration,
 into the Image of God again, which
 hath been lost through Transgression.

O! turn in, turn in, I say, before it
 be too late, lest you at last cry with
 them spoken of in *Jeremiah viii. 20.*
The Harvest is past, the Summer is ended,
and we are not saved : Work while it is
 Day, while the Candle of the Lord
 shineth in your Tabernacle, be you
 Workers together with God, for the
 Night cometh wherein no Man can
 work ; and who can tell how soon the
 Sun of Righteousness may go down
 upon you, and the Light thereof ob-
 scure itself from you : Therefore hear
 Instruction and be wise, while the good
 Spirit of the Lord is nigh to
 teach you ; *Seek ye the Lord* *Isa. lv. 6.*
while he may be found, call
ye upon him while he is near ; and refuse
 not to hearken to his Heavenly Oracle in
 your Consciences, whereby under this
 his spiritual Dispensation, he is pleased to
 speak unto the Children of Men, lest he
 say by you, as he said by some of old

who regarded not his Counsel, *They shall call upon me, but I will not answer ; they shall seek me early, but they shall not find me*, Prov. i. 25. 28. For that in the Conscience which checks for Sin, and excites to Holiness, is the Voice of the Son of God, by whom in these last Days, the Father speaketh unto us : O ! be ye persuaded to hearken diligently unto him ; *Hear, and your Souls shall live ; and I will make an everlasting Covenant with you*, saith the Lord, *even the sure Mercies of David*, Isa. lv. 3. And then you will come to know that Faith which Jesus is the Author of, which stands in the Power of God ; even in that Power which enables to resist Temptations, and overcome Sin, and to get Victory over the World, and the Spirit of it ; so will you witness a dying unto Sin, and a living unto Righteousness, to the Praise of his Grace, who is calling of you out of Darkness into Light, that you may be Holy in all manner of Conversation.

So now, since God's saving Arm is made bare for the gathering of many
People

People to himself before your Eyes,
Beware therefore lest that come upon you,
which is spoken of in the Prophets, Behold
you Despisers, and wonder, and perish ;
for I work a Work in your Days, which
you shall in no wise believe, though a Man
declare it unto you. Read Acts xiii.
 40. 41.

But Friends, my Hearts Desire and
 Prayer to God for you is, that you might
 be saved : And therefore have I, in the
 tender Bowels of his Love, which he
 hath shed abroad in my Heart by Jesus
 Christ, sent this Invitation unto you,
 that ye all may make ready, and come
 to the Supper of the great God, who
 hath spread his Table, and prepared a
 Banquet for you ; whereof whosoever will,
 may eat abundantly, as long as the Time
 of Visitation is extended unto you : For
 this I write in the Openings of Life, and
 from the Motion of the good Spirit of
 my God, do I declare unto you, *viz.*
 That none of ye were absolutely excluded
 from Eternity ; well knowing, that a
 Measure of his Grace hath been freely
 tendred

tendred to every one of you ; because his Love extendeth universally, and he is crying, *Ho ! every one that thirsteth come ye to the Waters of Life : And he that hath no Money, come ye, buy and eat ; yea, come, buy Wine and Milk, without Money and without Price, Isa. lv. 1.* Here is free Grace indeed, free Love indeed : O ! do you but yield yourselves the Subjects of his Love, and he will set your Souls at Liberty, that Sin shall not have Dominion over you, only obey his Voice, and he will soon subdue your Enemies for you, and remove that which letteth out of your Way ; and that you may know when the Time of Visitation is upon you, I'll leave this Mark with you, even then when you feel the Son of God knocking at the Door of your Hearts, that he may come in and sup with you, then I say is the Time, when the Year of Jubilee is approaching to you, when those that are in Bondage may be set at Liberty, which if you refuse to accept of it, and will not be set free when the Year of God's Release is proclaimed unto you, how

can

can you expect any other, but that your spiritual Task-master will obtain Leave to bore your Ears to the Posts of his Doors, and make you his Servants for ever? Therefore bow down to God's Power in you, that he may come in and set up his Judgment-seat in every Heart. *For Judgment*, saith he, *am I come into the World*, John ix. 39. That so after you have felt his righteous Judgments, for every unrighteous Thing, you may find him to be near, which justifieth your Souls; and that you may experience Christ's Coming in yourselves, with Power and great Glory, to work Redemption in you, as well as that he hath purchased Redemption for you. Wait for him, I exhort you, in the Way of his Judgments, *For the Lord is a God of Judgment*, and *blessed are all they that wait for him*, as saith the Prophet *Isaiab*, Chap. xxx. 18. So shall you feel your Souls redeemed out of the Earth, and out of the earthly Nature, after which you will witness the Peace of God to be extended towards you, like a River; but if you rebel against him, you shall dwell

dwell in a dry Land, and shall not see when Good comes. Howbeit when Calamity overtakes you, then shall you know that you had a Time, you had a Season, you had a Day of Visitation, in which you might have obtained Mercy; would you have turned unto God, he would have turned unto you, and put his Fear in your Hearts, and blotted out your Transgressions for his own Name's Sake, and become a Father to you, and you should have become the Sons and Daughters of the Almighty. And now once more I invite you all to turn in to the Principle of God, which daily visits you in your inward Parts, in order to bring you out of a State of Sin and Misery, and to make you Partakers of his Righteousness and Felicity: Come taste and see that the Lord is gracious, who long waiteth upon you, that he may be gracious unto you, because he delighteth in Mercy.

O! come, come away, haste out of *Babylon*, while the Deliverer is near you, so will he turn back your Captivity like
Rivers

Rivers in the South, and conduct you to *Canaan*, the Land of everlasting Rest, where Praises shall spring up in your Souls, to the Glory of his Name, even to all Eternity. And with this I'll leave you, though much more might be said; yet when all is said that can be, 'tis the feeling Sense of the inward Operation of this Divine Principle, that alone can satisfactorily inform ye; which that you may experience in yourselves, and so be happy, is the hearty Desire of your Soul's Friend, who writes this unto you.

Thus having written my Experience of the *Quakers* Principle, I shall write something to detect the erroneous and false Opinion, that is got up in the Minds of many, concerning the Way and Means by which People come to believe therein.

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P A R T III.

A
C O N F U T A T I O N
O F
P E O P L E S F A L S E O P I N I O N S,

Concerning the

*Manner how we have been convinced
of the Principle of true Religion.*

M A N Y and various are the
Reports that have been rumoured
abroad, relating to the Manner and
Practice of this People, in gaining upon
others to believe in the Principle of
R Truth,

Truth, which they bear witness of: The Principle of Truth I call it; for so my Soul doth witness it, although I am not unsensible, that such who do despise it, will not stick to scandalize it, and instead of calling it by its true and proper Name, brand it with the opprobrious Terms of Heresy and Schism, sullen Separation, and the Effect of a melancholy Brain; some of whom not knowing the Way of the Spirit in themselves, and yet seeing the evident Change which hath been wrought upon others, by Virtue of the powerful Operation of this spiritual Principle, or Power of God in their Consciences, they have hereupon confidently affirmed the same to be effected by the Art of Witchcraft, and diabolical Inchantment; which Affirmation, tho' false, yet may it truly be said to have been fixed as a Scare-crow, or ghostly Apparition, to affrighten People from so much as looking towards this Religion. But albeit it hath been so intended, yet through the Mercy of our God, there is a Remnant who have not been so affrighted as to flee from, but have drawn

near

near to see and feel, whether there were any Substance in the same, and such have found to their Satisfaction, that the Substance of Life hath lain hid under this dark Reflection, which through the Cloudiness of the Understanding, and Prejudice that hath been in the Minds of People against the Principle of Light, they have enviously cast upon the Professors of it, as the Means whereby they convert and turn People to it; alledging it as *matter of Wonder, that any should be so strangely altered, both in Countenance, Carriage and Communication, and that on a sudden too,* (as some have been observ'd to be) *unless it were by the Power of Sorcery, or some satanical Possession:* And hence have they mocked at and derided that Godly Fear and Holy Trembling, that hath been made to appear in some, when the Terrors of the Almighty took hold of them by reason of Sin, as though this were *occasioned through some frenzy Humour, being the Product of natural Weakness and Defect, or else produced by the invincible Force of magick Art, which the Creature can*

no ways resist : So that this hath been a main Argument, why People should not adventure themselves so much as to go into a *Quaker's Meeting*, for fear of the great Danger (that some suppose there is) of being charmed into that Religion ; which Fear hath so much affrighted the Hearts of some, that notwithstanding there are good Desires in them after Satisfaction in Matters of Religion, and they have freely confest, even in my Hearing, *That this seemeth to be the Way to attain the same* ; yet they never were, nor do they dare to come amongst this People, to wit, the *Quakers*, for fear of being forcibly possess'd with the Belief of their Principle ; which if they should receive, and walk herein, every one knows what will follow thereupon ; this would certainly expose them to the World's Hatred and Scorn, which the Servants and People of the Lord in all Ages have borne : So that for these to be accounted Witches is no Wonder, since the Wicked have not spared to fling the same Reflection upon their Lord and Master, Christ Jesus himself ; when he

was

was on Earth, was censured to work his Miracles by magick Art, for when he cast out a Devil out of one posselt, some said, *He did it by Beelzebub, their Prince*: And now, these having received Power from Christ, by their Ministry to effect the like in another Kind, because the Effect thereof hath brought some into Fear and Trembling, therefore they are judged to *deal with familiar Spirits*, and to *work by Conjuratiō*: But how unjust this Judgment is, and how groundless the Surmise, I shall not need to answer; let the Reader but search the Scriptures, and they will give it on this Peoples Side, *Psal. ii. 10, 11.* the Prophet David instructs *Kings and Judges of the Earth to serve the Lord with Fear, and rejoice with Trembling.* *Phil. ii. 12.* the Apostle exhorts them, *to work out their own Salvation*, with the like Frame. Nor was this only their Advice, but also the Saints Practice, for *Moses* confesses himself a *Quaker*, *Heb. xii. 21.* *Habakkuk* likewise acknowledges, that *at the Voice of God his Belly did tremble, and his Lips*

did quiver, Hab. iii. 16. Neither was this their Case alone, for we find the Prophet Ezra meeting with a whole Assembly of them, Ezra ix. 4. saith he, Then were assembled unto me every one that trembled at the Words of the God of Israel. And the Prophet Isaiah points at such as the Lord's peculiar People, Chap. lxvi. 5. Hear the Word of the Lord, saith he, ye that tremble at his Word; your Brethren that hated you, that cast you out for my Name's Sake, said, Let the Lord be glorified; but he shall appear to your Joy, and they shall be ashamed. And in the second Verse of the same Chapter, the Lord expressly promises, But to this Man will I look, even to him that is poor, and of a contrite Spirit, and that trembleth at my Word.*

* No doubt but Habakkuk's Countenance was altered, when his Lips thus quiver'd; for 'tis true what David said, Psal. xxxix 11. When thou, Lord, with Rebukes doth correct Man for Iniquity, thou makest his Beauty to consume away like a Moth: If so, why shou'd any think it strange when they see the like Change?

And

And in *Jer. v. 21, 22.* the Lord called by the Prophet, saying, *Hear now this, O! foolish People, and without Understanding, which have Eyes and see not, which have Ears and hear not: Fear ye not me, saith the Lord? Will ye not tremble at my Presence?* And so he goes on expostulating the Matter with them, till at last he threatneth to visit them, and be avenged on their Nation, *Vers. 29.* And sure something of this King *Darius* was afraid of, when he made a Decree, *That all under his Dominion, should fear and tremble before the God of Daniel, Dan. vi. 26.* Certainly *Quakers* had a better Esteem with him, than they have with this Generation; the Name being given them in Derision and Scorn, notwithstanding the Posture is that, in which the Servants of the Lord, backward from *Moses*, through the Prophets and Apostles Days, till this very Day, have been found. Thus it appears by Scripture, that *Christians* were exercised in Fear and Trembling, together with Humility, Patience and Self-denial, and that not from the Procurement of any evil

evil Art, but by the living Sense of the Dealings of the Lord: For Proof of which, see what God himself speaketh of his Church by his Prophet *Jeremiah*, Chap. xxxiii. Vers. 9. *And it shall be to me a Name of Joy, a Praise, and an Honour before all the Nations of the Earth, which shall bear all the Good that I do unto them; and they shall fear and tremble for all the Goodness, and for all the Prosperity that I procure unto it.*

Thus 'tis manifest how the Matter hath been misrepresented, to wit, *That the Quakers are Inchanters*, but this being mostly the Charge of the Rash and Inconsiderate, I shall say no more to take it off, but only add the Words of Christ, *Mat. x. 24, 25. The Disciple is not above his Master, nor the Servant above his Lord; 'tis enough that the Disciple be as his Master, and the Servant as his Lord; if they have called the Master of the House Beelzebub, how much more shall they call them of his Household?*

But

But there are others, in many Things more sober and judicious, who yet have not been sparing in their Censures, some of whom have given out, *That 'tis thro' Craft and cunning Collusion, by which these People (the Quakers) gain over Protestants to their Religion: They are wise, they are subtil (say they) they have reaching Brains; and so they can but propagate their own Party, they will be at any Pains.*

In answer to whom, my Reply is, What Craftiness they mean, I must confess, I cannot tell; but what Craft I have ever found amongst them, is no other than that of which the Apostle writes to the *Corinthians*, 2 Cor. xii. 16. *Nevertheless being crafty (saith he) I caught you with Guile: Which Ho'y Craft and Godly Guile hath appeared in them, as they have been careful to keep Conscience void of Offence towards God, and towards all Men; taking the Apostle's Advice, James iii. 13. Who is a wise Man, and endued with Knowledge amongst you (saith he) let him shew out of*

of a good Conversation his Works with Meekness of Wisdom. So likewise have they been careful to observe Christ's Counsel, Luke x. 3. who there said, *Behold I send you forth as Sheep in the midst of Wolves, be ye therefore wise as Serpents, and harmless as Doves.* And thus sanctifying the Lord God in their Hearts, having a good Conscience, whilst falsely accused, it hath pleased the Lord many Times to plead their righteous Cause, even in their very Adversaries Breasts, whereby he hath made their own Words to become their Burden, and that they have intended to fix upon his People, by which to render them guilty of Deceit and Fraud, hath returned back upon their own Heads, whilst Integrity and Innocency hath been the others Armour of Defence, until such Time that God hath wrought their more full Deliverance.

But I must bring the Matter a little nearer, that so I may write of that which relateth to my own Particular: This having occasioned some to wonder, viz
 Tha

That I should be decoy'd (as they call it)
after this Manner! For so some have
 bespoken me, by shewing a seeming Pity
 toward my Person, whilst they have
 manifested Enmity against my Principle;
 and therefore, that they might not bear
 too hard upon me, they have laid the
 heaviest Load upon those about me, * as
 if for fear of one, and to please another,
 I had hereby prudently provided to serve
 my Superiors Humour: And so, from
 them, my Friends have borne the great-
 est Blame, whilst I, in part, have been
 excused, considering the many Trials,
 Temptations and Snares, whereunto they
 reckon I have been expos'd, which Con-
 sideration of theirs, hath procured me
 some Allowance, from such as are any
 whit tender-hearted, amongst my for-
 mer Acquaintance; therefore I hope
 they will not blame me, if I make use
 of this Allowance, as well to shew them

* Who they are that 'tis supposed I should
 either fear or flatter, I need not name; for
 those to whom I write, may easily understand.

their

their Mistakes herein, as to take off the unjust Aspersions that have been cast upon my Friends: Wherefore I say, the first Mistake is gross, for any thing of *Force*, which is that that some conclude to be the Cause of my coming amongst the People called *Quakers*, that I do declare, I never felt, nay, I now find it to be diametrically opposite to that Foundation Principle, upon which their Religion is built, which Principle is Christ the Prince of Peace, who utterly disallows of all coercive Compulsion, Force, Constraint or Violence to be used in Matters of Religion; and teaches such who learn of him, in Meekness to instruct those that are ignorant of the Way of Truth, and then patiently to wait till he inclines their Hearts to walk in it; so that having their Dependence upon, and Expectation from the Lord alone, they dare not attempt the Propagation of the Gospel of his dear Son, by the Strength, and in the Skill and Time of Man, without being guided, directed and subjected by him, in whom is all their Help found: This as to the first Mistake.

But

But the second Mistake amounts to thus much, viz. *That what could not be wrought upon me by Constraint and Force, was otherwise attempted to be brought to pass, to wit, by subtil Insinuations and fair Promises, by which (it hath been said) this People use to tamper with those whom they design to make their Profelytes.*

In answer whereunto, I shall make this Reply : This Mistake is obvious ; for Promises of outward Advantage and worldly Good, availeth nothing that can stand the Soul in stead. Therefore it were altogether imprudent, as well as utterly unlawful, to purpose any thing of such a kind upon this Occasion ; neither indeed was it *outward Advancement that I sought after*, altho' this is a Reproach I have been made to bear, the Lord is my Witness herein, who subjected me unto himself, and made me willing to be at his disposing, and to have my Lot cast by him : The Truth is, Corn, nor Wine, nor Oil, I did not esteem, nor yet Length of Days to enjoy them ; for in my Solitudes, the
S whole

whole World seemed to me as a very little Thing, my Soul desiring nothing but a Part in God's Kingdom, which made me earnestly intreat him, *That he would lead me in the Way everlasting; wherefore this was my frequent Supplication unto him, viz. O thou incomprehensible Majesty! who hast established thy Throne in the high and holy Heavens; yet dost thou graciously condescend to look down upon the Inhabitants of the Earth: Wilt thou not be pleased to suffer Dust and Ashes to plead with thee, and to admit mortal Flesh to make Request unto thee? Then this is it, O Lord! that I would most earnestly implore of thee, even that thou wouldst cast up, cast up a Way for me, and remove all Lets and Stumbling-blocks from, and mark out a plain Path before me, in which I may walk straight forward towards thy Heavenly Country; and that amidst the various Forms there are for worshipping of thee, my Soul may certainly know how to serve thee aright, and where with to bring an acceptable Sacrifice unto thee.* So that this being the Prayer which the Lord often put into my Heart

Heart, as I then took it, to pray unto him when my Soul was seeking the Way to his Kingdom, Promises of outward Promotion, had they been proposed, could not have given me Satisfaction.

And as for that which hath been termed, *The Quakers subtil Insinuation*, I think it must needs intend their sincere and upright Conversation ; for as to my own particular, I do declare, there was no Way by which they did insinuate into me, but by being found real in what they appeared to be : The heart-searching God having then put my Soul upon search to find out a People with whom I might join as with a Communion of Saints ; I looked here and there into many Assemblies, but alas ! still I saw their Conversations so much contradicting their Professions, that I could heartily join with none of them : And then as to their Principles, some indeed I did believe, when I heard them declar'd ; but otherwise, God's Witness in my Conscience did so testify against, that them I could not receive. And thus finding no

People with whom I could join in every thing, I concluded myself to be single in the Matters of Religion, which made me many a Time extend my Voice to the Lord in these Words, *O my God! upon whom I have been cast from my Infancy up: How long shall my Faith stand alone upon the Earth?* In answer whereunto, I must acknowledge, the Lord was graciously pleased, even at those very Times, to signify unto my Spirit, that he had many Thousands, though I knew them not, who were sincere and upright before him, unto whom he had Regard as to his own Children; but still I overlooked this People, of whom I am writing, as if it had been altogether unlikely I should find what I sought for amongst them, although natural Affection had laid a Bond upon me to judge charitably concerning them: Howbeit, at length there was a Way made whereby I was brought to search here also, notwithstanding the many false Aspersions which my Ears were filled with concerning them; for I could not tell, but little *David*, the Beloved

loved of the Lord, might lie hid under
 the Stuff, whom God hath anointed to
 reign in self-seeking *Saul's* Stead; where-
 fore I then was willing to look amongst
 this People, to wit, the *Quakers*, and
 turn up the foul Covering which others
 had cast upon them, under which I soon
 saw a glorious one lie hid, the Form of
 whose Countenance was like the Son of
 God. And now having not only sought,
 but found the Lord and his People in the
 Earth, in their Behalf do I here set my
Probatum est (I have proved them) in
 the Thing which they profess; they pro-
 fess themselves the Disciples and Follow-
 ers of Jesus Christ, from whom they
 derive their Name *Christian*; which Name, though it were Acts xi. 26.
 given the Disciples in scorn
 at first in *Antioch*, yet did they, and so
 do these, esteem it as an honourable Epi-
 thet: And therefore have they laboured
 to answer their *Christian* Calling, with
 such a meek, patient, holy, harmless,
 humble, trembling, self-denying Conver-
 sation, as may be most conformable to
 the Pattern of Christ Jesus, the High-

Priest of their Profession : So that now, I say, upon my Search amongst them, I have found those who are guided by the Principle of Truth in themselves, by which they were called (for it is such only whose Cause I am vindicating) very careful to walk worthy of their high and holy Calling, like as they have been called by this inward Principle to be Saints, so by it have they led saint-like Lives, that thereby they might reach to the same Principle in the Conscience of others : And by this their innocent Life, I needs must acknowledge, I felt my own Conscience powerfully reached for some Time, before my Judgment was fully satisfied ; but having those Words of our Saviour imprinted upon my Mind *John vii. 17. If any Man will do his Will, he shall know of the Doctrine whether it be of God, or whether I speak of myself.* Then immediately I consulted not with Flesh and Blood, but was made willing to give up to the Obedience of his Will revealed in my Conscience and so I came to receive the Faith of that Principle which the Quakers profess

profess, and by it am I joined to them, not only in Head, but in Heart ; so that this Faith by which I am united to them, is more than a meer natural Credential, that stands in the bare Assent to the Truth of a Proposition, as propounded by Man ; for it is founded and grounded upon Christ Jesus, who was the Author, and I trust, will be the Finisher of the same.

But there hath arisen another Wonder, and that is, *That not myself only, but also my Brother and Sister should together, and that so quickly too, become Converts to the Truth ; at this (say some) we cannot but greatly admire.*

To which, though it may suffice for Answer, to let them know, the Lord's Works are all Works of Wonder, and therefore may very well be admired by Beholders ; yet I must needs say, there is little Reason why such should wonder, that true Conversion should at once pass upon Three, who talk so much of *expecting a Nation to be born in a Day ;*
sure

sure if their Faith can conclude the Certainty of the latter, they need not be so incredible concerning the Truth of the former ; no doubt therefore, but it was Prejudice enough against the Truth, that caused some to say, *It must needs be Hypocrisy which brought us all at once into the Possession of it.* But the Truth is, such neither know how we came by it, nor can they tell what Progress we have made in it ; how far any of us do witness a real Change, my Soul is made to rejoice therein, and for this I bow my Knee to the God and Father of our Lord Jesus Christ, *That he would prosper and carry on this his own Work more and more in every one of our Hearts ;* yet dare we not be found false Witnesses for God, in speaking of Things beyond our measure, or boasting of that which we have not attained ; for though it may be granted, we did feel an inward and effectual Call, much about a Time, to come out of spiritual *Egypt's* Land, yet must we travel through the spiritual Wilderness, before we arrive at the Heavenly *Canaan* : Therefore I would have

have none mistake, so as to think that
 Conversion is wrought in an Instant, for
 it is a gradual Work, carried on by de-
 grees in the Soul, which is not presently
 compleat and perfect ; altho' the very
 first Motion towards it, proceeds from a
 Principle which is perfect in itself, and
 which will in Time perfect the Soul, as
 it follows the Leadings thereof : But if
 any shall sit down by the Way, on
 this Side the Mountain of true Holiness,
 notwithstanding they began in the Spirit,
 yet if they end in the Flesh, how far
 soever they have travelled on in their
 Journey, still may their Carcasses fall in
 the Wilderness. Howbeit I write this
 not to discourage any, but to provoke
 to Diligence, as well myself, as others,
 that after we have set out towards the
 promised Land, and had a Sight of it,
 none of us may grow weary, nor faint
 in our Minds, and so fall short of the
 everlasting Rest ; for 'tis not a bare
 Convincement of the Truth in our
 Understandings, which may produce a
 Change in the Judgment, Opinion and
 Profession, that will serve our Turn,
 without

without there be a Change wrought in the inward, as well as the outward Man, whereby the Heart may be thoroughly sanctified and made clean, else there can be no real Conversion ; yet may we say, since we have felt the Beginnings of this Work in our Hearts, we have been made as Signs and Wonders in the Earth ; whilst we have been weaning from the World's Breasts, we have been made a Mock to the scoffing *Isbmaels* of our Age : But be it so, we are not much concerned, having an Eye to the Hope set before us, we do not only despise the World's Flatteries, but also condemn its Scorns, even as those Worthies of old, who after they were illuminated, *indured a great Fight of Afflictions*, partly in being made a Gazing-stock both by Reproaches and Afflictions, partly by being Companions with them that were so used ; yea, though they had Trials of cruel Mockings, yet they esteemed the Reproach of Christ greater Riches than the Treasures of Egypt ; for they had an Eye to the Recompence of the Reward, and patiently they indured this, with much

much more, as seeing him who is invincible, which you may read in the tenth and eleventh Chapter of *Hebrews* more at large: Wherefore we think it not strange concerning the fiery Trials that are to try us, as tho' some strange Thing happened unto us, when the Wicked reproach us, and speak all manner of Evil against us falsely for Christ's Sake; in this we account ourselves happy, yea, we secretly rejoyce that he hath accounted us worthy to suffer Shame for his Name, himself having said to our Comfort, *Blessed are ye when Men shall hate you, and when they shall separate you from their Company, and shall reproach you, and cast out your Names as evil, for the Son of Man's Sake; rejoyce ye in that Day* (saith he) *and leap for Joy, for behold your Reward is great in Heaven; for in like Manner did their Fathers to the Prophets*, Luke vi. 22, 23. So 'tis no Wonder that the World hate us; for we know they have hated all the righteous Generation that went before us, *They were defamed and made as the Filth of the World;*

yea,

yea, they were accounted the Off-scouring of all Things, by the Wicked of that Generation, and so are their Off-spring esteemed with such a sort of People even at this present Time : For the Seed of the Righteous have always been despised in the Eyes, and reproached in the Mouths of the proud ungodly World. Howbeit, they have learned to put their Trust in him, who hath promised to

keep them in a Pavilion from the Pride of Man, and to hide them from the Strife of Tongues : Yet some there are that say,

Their Tongues are their own,
Psal. xii. 4. *who is the Lord over them ?*

And such, I may say, have sorely railed on me both in Word and Writing, wherein were Queries, which I think not worthy to receive an Answer, because they came from a nameless Author : Therefore I'll leave them with their remote Questions ; winding up all in this Conclusion, Let none any longer inquire at a Distance after the Quakers and their Principle, as Nathaniel did concerning Christ, John i. 46. saying,

Can

Can there any good Thing come out of Nazareth? But let them remember the Answer of *Philip*, who bid him, *Come and see*; so shall they meet with Satisfaction in that inward Principle of Divine Light, and the Professors of it, which hath made many, and now hath it made me, a spiritual Traveller for Souls eternal Welfare.

ELIZABETH BATHURST.

T

A N

The first of the most important
principles of the human mind
is that of the mind, which is
the source of all knowledge
and the foundation of all
science. It is the mind that
creates the world of ideas
and the world of things.

The second principle is that
of the body, which is the
instrument of the mind. It is
the body that receives the
impressions of the world and
transmits them to the mind.

The third principle is that
of the soul, which is the
spiritual part of the human
being. It is the soul that
gives the mind and the body
their true meaning and purpose.

The fourth principle is that
of the heart, which is the
center of the human emotions.
It is the heart that feels the
joy and sorrow of life and
gives the mind and the body
their true value.

The fifth principle is that
of the hands, which are the
instruments of the human
activity. It is the hands that
create the world of things
and the world of ideas.

The sixth principle is that
of the feet, which are the
instruments of the human
movement. It is the feet that
carry the mind and the body
through the world of things
and the world of ideas.

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A N
E P I S T L E
T O

*Such of the Friends of Christ, as
have lately been convinced of the
Truth as it is in Jesus.*

MY dear Friends and spiritual Re-
lations, unto whom by Grace I
am allied, in the Love of Truth I send
you this Salutation : Often have you been
upon my Mind, long before I found a
Place to write unto you ; for though it
was first upon me to write to my former
Friends and Acquaintance, and natural
Relations ; yet you being that new Kin-
dred spoken of by Christ, *Mat. xii. 50.*
thus are you nearer to me by the Union

of his inward Grace, than any unconverted thereunto can be.

And now I tenderly admonish you, that as you are convinced of the saving Power of this Divine Principle, to wit, the Light of Jesus manifest in the Conscience, see you keep constantly therein; for, Friends, let me tell you, here lieth our Strength in these Times of Trial, herein is our Safety in this Day of Danger, in this you'll be sure and quiet, when Peoples Hands shall be upon their Loins, because of Fear in the Night; yea, though you may be come but to the Dawning of this Day of God, where you can discern but the Glimmering of its Light appear, which may at present shew you Trouble, and minister Condemnation to your Souls for your evil Deeds, placing Judgment on your Heads, making you possess the Punishment of your Iniquities that are past, so that instead of Peace, you may have great

Bitterness; yet be persuaded to dwell in the Judgment, wait patiently upon God, who draweth

Isa. xxvi 8.
and xli. 1.

draweth near to you in the Way thereof, and I will assure, in this Light you shall see more Light, and in it Consolation and Salvation shall be enjoyed. Wherefore I now write unto you, little Children, in the spiritual Stature, being myself one of that Number, by way of Exhortation, to cast away your Idols, and keep yourselves from them; say unto them, *Get ye hence to the Moles and to the Bats*, Isa. ii. 20. Friends, you know what I mean by them; turn in, and I am sure the Light will let you see them, and the sooner you part with them, the sooner will you find Forgiveness with the Lord, for the Idolatry which he hath beheld in them: And when your Idols are utterly destroyed, then shall you be joined to the Lord in a perpetual Covenant that shall never be broken: And here will your Bow abide in Strength, wherewith you shall shoot at *Mystery Babylon*, and see her falling down, yea, though her Archers may shoot sorely at you, yet shall they not be able to hurt you; for the Lord, the Help of *Israel*, will be a Shield before you, and will

turn back their Arrows into their own Quiver, so shall they hang by their Sides, and stick in their Hearts, who privily intended to wound the Innocent without Cause. Yet 'tis very likely the Wicked will be pushing at you, and casting scandalous Calumnies upon you; in which I cannot but tenderly sympathize with you, having myself lately passed those Piques of the Enemy, renowned be the Lord of Hosts, the Captain of my Salvation, which caused me to march through valiantly, and also given me the Victory; so that though I speak not boastingly, yet I can say, The Revilings of the Ungodly do not at all dispirit me, for now I can take their Reproaches for Christ's Sake, and bind them as an Ornament unto me: To God be all the Glory, who hath raised this Spirit of Courage and *Christian* Fortitude in me, and now hath called me to call on others to wait upon him, that they may be thus strengthened with Might in their inward Man by him. Therefore *wait on the Lord, be of good Courage, and be shall strengthen your Hearts, wait I say, on*

the Lord, as said Holy David, *Pfal.* xxvii. 14. so shall One chase a Thousand and Two put Ten Thousand to flight : Friends read inwardly, so you'll understand me, I do not mean that you should avenge yourselves on any with carnal Weapons of War ; no, no, but as you stand and wait in the Light of the Lord, though you can handle neither Sword nor Spear, he will make you shew comely as *Tirzah*, and terrible to the Wicked, even as an Army with Banners : For though the Remnant of the Just, as to outward Defence, are left this Day like a City without Gates or Walls, whom the Wicked will be plotting against, yet God will laugh *Pfal.* xxxvii. at him, for he seeth that his 13. Day is coming ; and hath also given me this Confidence of Hope in him, to wit, That he will not give his People into the Hands of cruel Lords, nor suffer Men of fierce Countenance to rule over them : But they shall be as Standers in the Gap, and Stakes in the Hedge, tho' some may be but of tender Growth, to stop the Enemy from laying waste

waste our Country, and to stay the Lord's fore and terrible Stroke.

Ah Friends ! is it not Pity that Sin should make an *Aceldama* of our Nation and this City ? See therefore ye mind your inward Reprover, that ye may be no Cause in procuring the Nation's Misery. You Children of the Light arise therefore and shine ; for your Light is come, which will adorn your Conversation ; let it now appear throughout your whole Behaviour, so shall your Words and Actions glorify your Heavenly Father : Thus shall the Wicked see our Rock hath not sold us ; for stronger is he that is in us, than they that are against us : So though they may outwardly beset us, yet we have a Rock to shelter us, where the Enemy shall despair for ever at coming at us. Wherefore faint not in your Minds, nor be discouraged in your Spirits, at the Tidings you hear abroad, but dwell within your Tent, and serve the Lord with Fear, every one in your Sphere, so shall you shine like Stars in their proper Orbs ; yea, though

some

some of us may be but of small Magnitude, as in the natural Firmament, one Star differs from another Star in Glory ; yet as we abide in the Fear, being clothed with Humility, so shall we be preserved in our spiritual Station, while we are *as Strangers and Pilgrims* on the Earth, to have our *Conversation honest* (and as much as in us 1 Pet. ii. 11, 12. lies inoffensive) *amongst them* that are without, *that whereas they speak against us as evil Doers, they may by the good Works which they shall behold in us, glorify God in the Day of their Visitation*, so shall we convince the World of that Principle of Light and Grace, that shineth in their Hearts, which if they turn into it, and obey it, it will teach, and enable them, *That denying Ungodliness, and Worldly Lusts, they should live righteously, soberly, and godly in this present World.* And by this Grace shall we be to those about us, as Saviours in the Hand of the Lord upon Mount Sion, as others have been to us, when we were in spiritual Babylon :
 Thus

Thus we being as a *City set upon a Hill*, for People to behold, this shall they confess, *Verily God is in us*; when their Hearts shall fail them for very Fear of what Men are about to bring to pass. But would the Inhabitants of this Island bow to the Sceptre of the Son of God in their Hearts, they should not need to be afraid of any triple Leagues or conclave Consultations to do them Hurt; for yet would God arise, and break such Associations, and take such wicked Wits in their own Craftiness, so that their Hands should not find their Enterprizes; so should *England* become the Renown of Kingdoms, and a Mart of Nations, maugre the Strength of hellish Combinations. Therefore let them that read me, mark what I say, for the Lord of Hosts hath determined, *That the Haughtiness of Man shall be humbled, and the Loftiness of Man shall be laid low, that himself alone may be exalted in this Day: And Men's Idols he will utterly abolish; yea, he will famish the Gods of the Earth, that People may worship him in his own Holy Place*, as say the Prophets, *Isa. ii.*

7, 18. Zeph. ii. 11. Again he saith,
*I am the Lord, that is my Name ; and my
 Glory will I not give to another, neither
 my Praise to graven Images, Isa. xlii. 8.*
 Wherefore such who will not turn from
 their Idols, to serve the living God, so
 as to break off their Sins by a real Re-
 formation, he will be terrible unto them,
 and will certainly visit them with Ruin
 and Destruction.

But you who know the Lord, and are
 turned in unto him, do you put your
 Trust in him, who is Prince of the Kings
 of the Earth, unto whom all Power doth
 belong, and *through God you
 shall do valiantly ; for he it is Psal. lx. 12.*
*that shall tread down all your
 Enemies.* Friends, I mean chiefly as to
 the Inward, yet am I to exhort you as to
 the Outward this Day, *That you be in
 nothing terrified by your Adversaries, which
 will be to them an evident Token of Perdi-
 tion, but to you of Salvation from the
 Almighty, Phil. i. 28.* for the Shields of
 the Earth are his ; therefore trust you in
 him, whose Name is, the Lord of Hosts,
 yea,

yea, the Lord Jehovah, in whom is everlasting Strength ; who is a strong

Hold in the Day of Trouble,

Nahum i. 7. *and he knoweth them that trust in him ;* so shall Fear be far

from you ; and as for Terror, it shall not come near you : You meek and

harmless Ones, you shall in-

crease your Joy in the Lord,

Isa. xxix. 19. and shall inherit the Earth,

Psal. xxxvii. 11. and delight yourselves in a

bundance of Peace ; for the righteous

God will establish the Just, when bloody

and deceitful Men shall not live out half

their Days : You shall triumph in Christ

Jesus, who will make manifest the Saviour

of his Wisdom by you in every Place :

so that though you may suffer, yet shall

you not despair, for in due Time the

Lord will be your Deliverer : Wherefore

lift up the Eyes of your Minds this Day

and look for the Son of Man's appearing

who hath determined to destroy the Man

of Sin by the Spirit of his Mouth, and

by the Brightness of his Coming.

And

And now it rises in me to write a Word to comfort you, you Friends of the Bridegroom, that mourn for his withdrawing, and eat your Bread with quaking, and drink your Water with trembling, as those who find no Comfort, till you do enjoy him. Ezek. xii. 18.

Wait without Weariness, and you shall behold his Countenance, and hear his pleasant Voice, which will revive your Spirits; but still be you mindful when you hear Things unutterable, that you keep low and humble, so shall you be kept from the Snares of the Devil. And Friends, let no outward Things overset your Minds, but sit loose in Heart from all that here you have, that nothing may be preferred like the Favour of the Lord.

And you of tender Years, who are void of Worldly Cares, be ye aware of Pleasures, Pride, and Worldly Honours, for these may be your Snares: I am sensible many are the Temptations to allure you unto Vanity; but as you eye
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the

the Lord, they shall not overcome you, he will fight your Battles for you, and lift up a Standard in you against your Souls Enemies, and Satan and his Host shall fall like Lightning before you; therefore stand you still, and wait for God's Arising, so shall all his Enemies be scattered before him: And he will surely rise against our spiritual Adversaries, and bring them down in us, that they may not insult over us; for the Lord takes Notice of the Kindness of our Youth, and is well pleased to have our first ripe Fruits Holiness unto him, wherefore he assures us, that as we continue in the Well-doing, we shall always inherit his Blessing. Therefore you weak and feeble Ones, put your Trust in him;

for he giveth Power to the
 Isa. xl. 29. *Faint, and in them that have*
no Might he encreaseth Strength.

This our spiritual Shepherd hath a tender Regard to the hindmost of his Flock; *he gathereth his Lambs with his Arms, and carrieth them in his Bosom, and gently leadeth those that are young:* And thus, as we follow the Son of God, our
 Leader,

Leader, Christ Jesus, our Captain and Commander, so shall we become as a well disciplined Army, marching on in Order, every one keeping our Ranks, and making War in Righteousness with the Prince and Powers of Darknes; the Weapons of our Warfare not being carnal, but spiritual, mighty through God to the pulling down the strong Holds of Sin and Satan, and casting the Dragon, the Beast, and the false Prophet, together with the spiritual Locust, into the bottomless Pit, where they shall sink into the Lake of his Divine Wrath so as never to rise more to cover the Earth. For Friends, we are this Day as an Ensign among the People, exposed unto many Spectators, and the Lord's Presence is amongst us, magnified be his Name, because his Glory rests upon us: And as we wait on him, he will appear more and more in our Meetings, and crown our Assemblies; and make our Ancients honourable, and our young Men like *Eldad* and *Medad*, and our Damsels like the Daughters of *Philip*. Yea, though we have not all the Gift of Prophefying,

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vocally,

vocally, bestowed on us, yet by our upright Carriage, we shall every one become Preachers of Righteousness amongst our Neighbours, whereby we shall reach to the Witness that lieth slain in their Consciences, and shall cause it to arise and stand upon its Feet, and prophesy in their Streets; so shall we raise up that in themselves that will judge them for their Sins: Though the Love of God hath taught us to be kindly affectionated towards all, and to be pitiful, notwithstanding we are grieved to behold the sad and woful State of the wicked World; yet can we praise the Lord in Spirit, that he hath turned us from Darkness unto Light, and from Satan unto himself, and hath made us to turn our Back upon the Glory of the Earth, before this Day of Shaking came upon it, when Men's Confidence in it shall be shaken, and their Expectation from it disappointed, then shall those who truly fear the Lord be abundantly satisfied.

For Friends, I must acknowledge, it often arises in my Soul, as a Return of
Thanks

Thanks to God, viz. The Remembrance which he gives me of the Time of his Love, even when my Soul was secretly crying, *Where shall I find true Rest?* Then was the Lord pleased to bring me to the Mountain of his Holiness, where a peaceable Dwelling is, and that just before their Disturbances broke out in this Part of the World, where my Lot is cast: O! praised be his Name, for now he hath taken me into his Family, and makes me to sit down with the Ancients of his House, at the Table of his Blessing, where he feedeth every one with Food convenient for them.

And now Friends, let me mind myself, and you, that we greatly love and esteem, and in Honour do prefer those that were in Truth before us; some of whom have been made as Trumpets, by the Breath of the Lord, to sound the everlasting Gospel in our Ears; and others, on whom the Gift of Utterance hath not been bestowed, yet have they taught us to fear God, and give Glory to him, by the Example which they have set before us;

and thus respecting these as Elders, so shall Love regularly extend itself towards all others. I write this to you Friends, only by Way of Remembrance, as know-

ing none need teach us to
2 Pet. i. 1. love those who *have received like precious Faith with us,*

much less need we any human Teachings, to esteem such as held the same ancient Faith before us, for

1 Theff. iv. we *are taught of God to love*

9. John xiii. *one another, and by this shall*

35. *all Men know that we are the Disciples of Christ Jesus.*

Thus as they behold our comely Order, whilst we live in Love together, like Children of one Father, and in the inward Union dwell, so shall they discern the Splendor of the Truth to shine in and amongst us, even like an Orient Pearl: And so shall we be bound up together in the Bundle of Love and Life in Christ Jesus, and shall grow up in him like Willows by the Water Courses, and as tender Plants which God's Right-hand hath planted; and our natural Talents augmented, to serve the Lord with Faithfulness

Faithfulness in our several Places, where we shall be as Lights unto the World, whilst our Dwelling is here amongst them, and then having improved our Talents to the Glory of God, and run well to the End of our Race, when our Course is finished, we shall lay down our Heads in Peace, and hear that joyful Sentence pronounced on us, *Well done good and faithful Servants, enter ye into the Joy of your Lord*; where we shall receive the End of our Faith, even the final Salvation of our immortal Souls, which shall eternally live to sing and set forth Praises and Hallelujahs in the highest to him that sits on the Throne, and to the Lamb, Christ Jesus, who hath redeemed us from the Earth, unto whom the Praise doth belong, for the Assistance of his Spirit in this Thing.

Given forth by one of the least of the Flock of Christ, whose outward Name is

ELIZABETH BATHURST.

T H E

THE
SAYINGS
OF
WOMEN,
WHICH

Were spoken upon sundry Occasions,
in several Places of the Scriptures.

Briefly collected and set together ;
to shew how the Lord poured out of
his Spirit upon the whole House of
Israel ; not only on the Male, but
also on the Female ; and made them
Stewards of the manifold Gifts of his
Grace, and as those who knew they
must give an Account of their Stew-
ardship to the Lord.

So did all the Women that were wise in Heart,
manage their particular Talents, to the Praise
and Glory of God.

L O N D O N :

Printed by MARY HINDE, 1774.

THE
HISTORY OF

WOMEN

IN CHINA

As spoken by Lady Ouyang
in the Palace of the Empress

and set together
to show how the land power of
the world was the whole history of
the world; not only in the East, but
in the West; and made them
know that the world of the
East, and all those who have
ever given an account of the
history of the land.

And all the women that were with
the land power, and the land
power of the land.

AND
BY MARY HINDS

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THE
SAYINGS
OF
WOMEN, &c.

1st. **W**E find the Sayings of faithful *Sarah*, concerning her Son *Isaac*, the Child of Promise, to whom the Inheritance belonged, when she saw *Ishmael* mocking of him, she said to *Abraham* her Husband, *Cast out this Bond-woman and her Son, for the Son of this Bond-woman shall not be Heir with my Son, even with Isaac.* And God commended her Care, and justified her Speech, saying unto *Abraham*, *Let it not be grievous in thy Sight, because of the Lad, and because of the Bond-woman; in all*

all that Sarah hath said unto thee, hearken unto her Voice, for in Isaac shall thy Seed be called, Gen. xxi. 10. 12.

2d. We find *Rebecca* the Wife of *Isaac*, speaking to the Lord, and the Lord answering her, *Gen. xxv. 22, 23.* when she was with Child of *Jacob* and *Esau*, the Children struggling together within her, she went to inquire of the Lord, [not of Doctors] saying, *If it be so, why am I thus?* And the Lord said unto her, *Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels; and the one People shall be stronger than the other People, and the Elder shall serve the Younger.* And after the Children were born, and come to Age, she spake unto her Son *Jacob*, and instructed him how he should obtain the Blessing which God had promised, *Gen. xxvii. 6.* and so on. And afterwards she took Care of her Son *Jacob*, concerning his Marriage, saying to *Isaac* her Husband, *If Jacob take a Wife of the Daughters of Heth, such as these, which are of the Daughters of the Land,*

Land, what Good shall my Life do me?
 Verse the last. And *Isaac* approved of
 her Speech, and called *Jacob* and blessed
 him, and said unto him, *Thou shalt not*
take a Wife of the Daughters of Canaan,
 Chap. xxviii. 1.

3d. We find *Rachel* and *Leah* speak-
 ing unto *Jacob* in these wholsom Words,
 saying, *Now therefore whatsoever God*
hath said unto thee, do, Gen. xxxi. 16.

4th. We find *Miriam* the Prophetess
 speaking to an Assembly of Women,
Exod. xv. 20, 21. when *Moses* had made
 an End of his Song of Praises to the
 Lord for the Salvation and Deliverance
 of his People, then *Miriam*
 the Prophetess, the Sister of *Psal. lxxviii.*
Aaron, took a Timbrel in 25.
 her Hand, and all the Wo-
 men went out after her with Timbrels
 and with Dances, and *Miriam* answered
 them, and said, *Sing ye to the Lord, for*
he hath triumphed gloriously; the Horse
and his Rider hath he thrown into the
Sea, &c.

5th. We find *Deborah* a valiant Mother and Judge in *Israel*, and she was also a Prophetess, speaking to *Barak* a Captain, who had Ten Thousand Men at his Feet, yet she instructed him how he should go up against *Sisera*, Captain of *Jabin's* Army, the Children of *Israel's* Enemy, and she said, *I will surely go up with thee, notwithstanding the Battle thou takest, shall not be for thine Honour, for the Lord shall sell Sisera into the Hands of a Woman*, read *Judges* iv. throughout. And then we have her Song, wherein she magnified the Name of the Lord, and said, *Blessed be Jael above Women, the Wife of Heber, blessed shall she be in the Tent, &c.* *Judges* v. 24. And she made a large Declaration of the righteous Acts of the Lord in the foregoing and following Verses, for he it was that had avenged his People of their Enemies.

6th. We find *Jephtha's* Daughter saying to her Father, *As thou hast opened thy Mouth unto the Lord, so do unto me according to what hath proceeded out of thy Mouth, forasmuch as the Lord hath taken*

*taken Vengeance for thee on thine Enemies,
even of the Children of Ammon, Judges
xi. 36.*

7th. We find *Manoah's* Wife saying to her Husband, *A Man of God came unto me, and his Countenance was like the Countenance of an Angel of God, very terrible, but I asked him not whence he was, neither told he me his Name; but he said unto me, Behold thou shalt conceive and bear a Son; and now drink no Wine, nor strong Drink, neither eat any unclean Thing, for the Child shall be a Nazarite to God from the Womb, to the Day of his Death, Judges xiii. 6, 7.* And when *Manoah* said to his Wife, *We shall surely die, because we have seen God,* his Wife being more stedfast in Faith, wisely answered and encouraged him, saying, *If the Lord were pleased to kill us, he would not have received a Burnt-offering and a Meat-offering at our Hands, neither would he have shewed us all these Things.*

8th. We find *Naomi* speaking concerning her own Adversity, saying to the

People of *Betlehem*, *Call me not Naomi*,
call me Marah, for the *Almighty* hath
dealt bitterly with me ; I went out full,
 and the *Lord* hath brought me Home again
 empty, and hath afflicted me, *Ruth i.*
20, 21.

9th. We find *Ruth* the *Moabitess*,
 speaking comfortably to *Naomi* her Mo-
 ther, in her Sorrow, saying, *Intreat me*
not to leave thee, nor to return from fol-
 lowing thee, for whither thou goest, I
 will go, and where thou lodgest, I will
 lodge, thy People shall be my People, and
 thy God my God, where thou diest, will I
 die, and there will I be buried ; the *Lord*
 do so to me, and more also, if ought but
 Death part thee and me, *Ruth i. 16, 17.*
 And afterwards, both these Women
 found Favour from the *Lord*, and the
 Women of the City blessed the *Lord* on
 their Behalf, *Ruth iv. 14.*

10th. We find *Hannah* praying in
 the Temple, and pouring out her Soul
 before the *Lord* ; and the *Lord* heard
 her, and granted her Petition, *1 Sam. i.*
 from

from Verse 10 to 18. And when her Request was granted, she made a fervent and large Speech, in magnifying and exalting the Lord, Chap. ii. from Verse 1 to 10.

11th. We find when *Saul* and *David* had made a great Slaughter upon the *Philistines*, the Women came out of all the Cities of *Israel*, singing and dancing with Instruments of Musick; and the Women answered one another as they played, and said, *Saul bath slain his Thousands, and David his Ten Thousands*, 1 Sam. xviii. 6, 7. And as the Women were Partakers of outward Salvation and Deliverance, as well as the Men, by *David* in the Time of the Law, so are they Partakers with their Brethren of inward Salvation and Deliverance from the Devil, by Christ the Captain of our Salvation: And therefore they ought to praise and make Melody in their Hearts to the Lord, now in the Time of the Gospel.

12th. We find *Abigail*, the Wife of *Nabal*, speaking to King *David*, saying, *Let thine Hand-maid, I pray thee, speak in thine Audience, and hear the Words of thine Hand-maid.* And so she went on, and preach'd a large Sermon to him, as we find written, 1 *Sam.* xxv. 24 to 31. And *David* the King heard her patiently, and afterwards he said unto her, *Blessed be the Lord God of Israel, which sent thee this Day to meet me, and blessed be thy Advice, and blessed be thou, which hast kept me this Day from coming to shed Blood,* Vers. 32, 33. So we see this wise Woman, by her Prudence and Innocence, saved her House from Destruction.

13th. We find the Woman of *Tekoa* speaking to King *David*, yea, she communed with him, till she convinced him of the Matter she had to say unto him, see 2 *Sam.* xiv. 4. and so on. Though she spoke in a Parable, yet by her Discretion she made Reconciliation between *David* and *Abalom*, and caused the King
to

to call home again his Banished, which he had expelled from him.

14th. We find a wise Woman of the City of *Abel*, speaking to *Joab* the General, yea, she preached to him, and told him, *She was one of them that were faithful in Israel, and thou seekest to destroy a City and Mother in Israel*; said she, *why wilt thou swallow up the Inheritance of the Lord?* 2 Sam. xx. from Verse 16 to 20. So she convinced him, and preserved the City: And her Wisdom, Courage and Faith is recorded to Posterity.

15th. We find a poor Widow speaking to the Prophet *Elijah*, saying, *I have but a Handful of Meal in a Barrell, and a little Oil in a Cruise, and behold I am gathering two Sticks, that I may go in and dress it for me and my Son, that we may eat it and die,* 1 Kings xvii. 12. Yet in Faith she made the Prophet a Cake thereof first, and she found that her Meal and Oil wasted not, as you read, Vers. 16. for the Lord gave in a Supply.

Supply, who had commanded her to sustain the Prophet, Verse 9. So she had the Reward both of her Faith and Works.

16th. We find the *Shunamite* Woman speaking to her Husband concerning the Prophet *Elisha*, saying, *Behold ! now I perceive that this is a Holy Man of God, which passeth by us continually, let us make a Chamber, I pray thee, on the Wall, and set for him there a Bed, and a Table, and a Stool, and a Candlestick, and it shall be that when he cometh to us, that he shall turn in thither, 2 Kings iv. 9, 10.* Thus she was sensible of the Necessity of the Prophet in his Journey, and according to her Care, the Prophet was careful it might be recompensed to her, see Verse 13. For she was a great Woman, and had no Child, therefore the Prophet told her, *She should have a Son, and she had so according to his Word ; and when the Child died, she had Faith to believe, and also told her Husband, That if she went to the Man of God, all should be well : And it was so, for by Faith she*
received

received her Dead raised to Heb. xi. 35.
Life again, as you may read,
2 Kings iv. 23. 36.

17th. We find a captive Maid who
was brought out of the Land of *Israel*,
and waited upon the Wife of *Naaman*
the *Affyrian*, who was a Leper, saying
to her Mistress, *Would God my Lord*
were with the Prophet that is in Samaria,
for he would recover him of his Leprosy :
Thus she spoke from the Sense she had
of the Power of the Lord, which he
would shew through his Prophet ; and
it proved so, for *Naaman* went unto him,
and was healed, 2 Kings v. 3.

18th. We find *Huldah* the Prophetess,
which dwelt in the College in *Jerusalem*,
speaking to *Hilkiab* the Priest and *Shaphan*
the Scribe, and to the King's
Chancellor, which he sent, and com-
manded to commune with her ; and to
them, and those that came with them,
she made a large Declaration in the
Name of the Lord, as you may read,
2 Kings xxii. from Verse 14 to the End.
Now

Now here, neither King nor Priest, despised a Woman's Speech.

19th. We find Queen *Esther* speaking to King *Abasuerus*, in Behalf of the poor *Jews*, her People ; *Mordecai* her Uncle having sent unto her, she bid the Messengers return him this Answer, *Gather together all the Jews that are present in Shushan, and fast ye for me ; neither eat nor drink three Days, Night nor Day ; I and my Maidens will fast likewise : And* (with Courage and Resolution she said) *so I will go in unto the King, which is not according to the Law, and if I perish, I perish*, *Esth.* iv. 16. And by her discreet Behaviour she obtained Favour of the King, God inclining his Heart, so that he held out the golden Sceptre to her, and said unto her, *What wilt thou Queen Esther, and what is thy Request ? It shall be given thee to the Half of the Kingdom*, *Cap.* v. 2, 3. So again, *Chap.* vii. 2. Then *Esther* the Queen answered, and said, *If I have found Favour in thy Sight, O King ! and if it please the King, let my Life be given*
me

me at my Petition, and my People at my Request, for we are sold, I and my People to be destroyed, to be slain, and to perish: But if we had been sold for Bond-men and Bond-women, I had held my Tongue, altho' the Enemy cannot countervail the King's Damage. Then King Abasuerus answered and said unto Esther the Queen, Who is he? And where is he that durst presume in his Heart to do so? And Esther said, The Adversary and Enemy is this wicked Haman, Vers. 3, 4, 5, 6. And Esther spake yet again before the King, and fell down at his Feet, and besought him with Tears, to put away the Michief of Haman, and his Device that he had devised against the Jews. Then the King held out the golden Sceptre towards Esther, so Esther arose, and stood before the King, and said, If it please the King, and if I have found Favour in his Sight, and the Thing seem right before the King, and if it be pleasing in his Eyes, let it be written to reverse the Letter devised by Haman, which he wrote to destroy the Jews, which are in all the King's Provinces, for how can I endure to see the
Evil

• *Evil that shall come upon my People ? Or how can I endure to see the Destruction of my Kindred ?* Esth. viii. 3, 4, 5, 6. And the King granted it. So by her Wisdom, Faith, and innocent Resolution, she saved her People, and became a nursing Mother in *Israel*.

20th. We find *Zerish*, the Wife of *Haman*, saying unto her Husband, before the Queen had made Complaint against *Haman*, *If Mordecai be of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him,* Esth. vi. 13.

21st. We find King *Solomon's* Mother saying to her Son, by way of Instruction, *Give not thy Strength unto Women, nor thy Ways to that which destroyeth Kings. It is not for Kings, O Lemuel ! it is not for Kings to drink Wine, nor for Princes strong Drink, lest they forget the Law, and pervert the Judgment of any of the Afflicted : Give strong Drink unto him that is ready to perish, and Wine to those that be of heavy Hearts ; let him drink*
and

and forget his Poverty, and remember his Misery no more : Open thy Mouth for the Dumb in the Cause of all such as are appointed to Destruction : Judge righteously, and plead the Cause of the Poor and Needy, Prov. xxxi. 3 to 9.

Thus we find many renowned Women recorded in the Old Testament, who had received a Talent of Wisdom and spiritual Understanding from the Lord, as good Stewards thereof they improv'd and imploy'd the same to the Praise and Glory of God.

So likewise in the New Testament we find another Number of many Daughters, who as they were made Heirs of the Grace of Life, together with their Brethren ; so upon sundry Occasions they spoke and praised the Lord, who had bestowed Mercy on them.

And here, *first*, we find the Woman of Canaan speaking unto Christ in Behalf of her Daughter, crying out, and saying, Have Mercy on me, O Lord ! thou Son of
Y David,

David, *my Daughter is grievously vexed with a Devil*, Mat. xv. 22. And again, she came and worshipped him, saying, *Lord help me*, Verse 25. But he answered her, *It is not meet to take the Childrens Bread, and cast it unto Dogs*. And she said, *Truth Lord, yet the Dogs eat of the Crumbs which fall from their Masters Table*. Then Jesus answered and said unto her, *O Woman ! great is thy Faith, be it unto thee even as thou wilt* : And her Daughter was made whole from that very Hour, Verse 26, 27, 28.

2d. We find a worthy and noble Act recorded of a Woman, who having an *Alabaster Box* of very precious Ointment, 'tis said, she poured it on Jesus's Head as he sat at Meat, *Mat. xxvi. 7.* for which the Disciples reprov'd her ; but when Jesus understood it, he spoke in her Justification, saying unto them, *Why trouble ye the Woman, &c. Verily I say unto you, wheresoever this Gospel shall be preached throughout the whole World, there shall also this, that this Woman hath done, be told for a Memorial of her*, as you

you may read from Verſ. 8 to 13. more at large. And *Mark* makes mention of it again, Chap. xiv. 3. and *John* likewise, Chap. xi. 2. Now though there is no mention of what ſhe ſaid at that Time, yet what ſhe did is recorded, and ſhe is commended by Chriſt her Lord, as worthy of Commemoration unto all Generations.

3d. We find *Pilate's* Wife ſpeaking in Behalf of Chriſt, when her Huſband was ſat down on the Judgment-ſeat, ſhe ſent unto him, ſaying, *Have thou nothing to do with that juſt Man, for I have ſuffered many Things this Day in a Dream becauſe of him*, Mat. xxvii. 19.

4th. We find the Woman that was twelve Years diſeaſed, and had ſpent all her Living upon Phyſicians, and ſtill grew worſe and worſe; her Faith in Chriſt was ſo ſtrong, that ſhe believed, and alſo ſaid, *If I may touch but the Hem of his Garment, I ſhall be whole*, Mark v. 25. and ſo on. And when Chriſt felt healing Virtue go out of him,

he inquired, who it was that touched him ; then the Woman came trembling, and fell down before him, and told him all the Truth what she had done ; and Christ did not reprove her for speaking to him, but he said unto her, *Daughter, thy Faith hath made thee whole, go in Peace.*

5th. We find the Virgin *Mary*, to whom the Angel of God was sent, telling of her, *That by the Power of the Most High, she should bring forth a Son whose Name should be called Jesus, and he should be the Son of the Highest, and he should reign over the House of Jacob, and of his Kingdom there should be no End,* Luke i. 26. and so on. Now though this seemed to her impossible, that such a Thing should be, yet in Faith she believed, and said, *Behold ! the Handmaid of the Lord, be it unto me according to thy Word,* Verse 38. And then we have her Song of Praise from Verse 46 to 55. And *Mary* said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour, for he hath regarded*

regarded the low Estate of his Hand-
 maiden: For behold! from henceforth all
 Nations shall call me blessed, for he that
 is mighty hath done to me great Things,
 and Holy is his Name, and his Mercy is
 unto them that fear him from Generation
 to Generation; he hath shewed Strength
 with his Arm, and hath scattered the
 Proud in the Imagination of their Hearts;
 he hath put down the Mighty from their
 Seats, and exalted them of low Degree, he
 hath filled the Hungry with good Things,
 and the Rich hath he sent empty away, he
 hath holden his Servant Israel, in Remem-
 brance of his Mercy, as he spoke to our
 Fathers, to Abraham and his Seed for
 ever.

6th. We find Elizabeth, the Wife of
 Zacharias the Priest, saying, Thus hath
 the Lord dealt with me, in the Day wherein
 he looked on me, to take away my Reproach
 among Men, Luke i. 25. This was
 when she was with Child of John the
 Baptist, the Fore-runner of Jesus Christ,
 and when Mary came into her House,
 she was filled with the Holy Ghost, and

spoke out with a loud Voice, saying, *Blessed art thou among Women, and blessed is the Fruit of thy Womb, and whence is this to me, that the Mother of my Lord should come unto me? For lo as soon as the Voice of thy Salutation sounded in my Ears, the Babe leaped in my Womb for Joy; and blessed is she that believed, for there shall be a Performance of those Things which were told her from the Lord; Verſ. 42, and ſo on.*

7th. We find ancient *Anna*, a Prophetess, a Widow of about fourscore and four Years of Age, which departed not from the Temple, but served God with Fasting and Prayer, Night and Day; when the Child Jesus was brought thither, she coming in at that Instant, gave Thanks unto the Lord, and spake of him to all that looked for Redemption in *Israel*, Luke ii. 36, 37, 38.

8th. We find Christ and *Mary* communing together, *Luke x. 39.* And when *Martha* would have called her away from sitting at Jesus's Feet, where she

she heard his Word, Christ reproved her for her Cumber, and commended *Mary*, saying, *She had chosen that good Part, which shall not be taken from her*, Vers. 42. And this is chronicled and left upon Record, that all People might chiefly prefer the better Part, and esteem the Word of Truth as the one Thing needful.

9th. We find certain Women, which followed Christ even to his Crucifixion, see *Mark* xv. 40. giving Testimony of his Resurrection, *Luke* xxiv. 10. It's said, it was *Mary Magdalen* and *Joanna*, and *Mary* the Mother of *James*, and other Women that were with them, which told these Things unto the Apostles, to wit, *That Christ was risen*; and Vers. 22, 23, 24. one of the Brethren, named *Cleophas*, confest to Christ, *That certain Women of their Company made them astonished, which were early at the Sepulchre, and when they found not his Body, they came, saying, That they had seen a Vision of Angels, which said, That he is alive*; and certain of them which
were

were with us, went to the Sepulchre, and found it even as the Women had said.

10th. We find Christ, the Head of the Church, discoursing with the Woman of *Samaria* concerning living Water and Worship, *John* iv. from Vers. 7 to 27. as you may read at large ; she desired living Water, Vers. 15. and by the Answer Christ gave her, she perceived him to be a Prophet, Vers. 19. Then said she to him, *Our Fathers worshipped in this Mountain, and ye say, That in Jerusalem is the Place where Men ought to worship*, Vers. 20. Jesus saith unto her, *Woman, believe me, the Hour cometh when ye shall neither at this Mountain, nor yet at Jerusalem, worship the Father*, Vers. 21. And then he certified her both of the Place and Manner of Worship: *But the Hour cometh, and now is, saith Christ, when the true Worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship him ; God is a Spirit, and they that worship him, must worship him in Spirit and in Truth*, Vers. 23, 24. This Secret
Christ

Christ revealed to a Woman, and suffered her also to speak freely unto him ; the Woman saith unto him, *I know that Messias cometh, which is called Christ, when he is come he will tell us all Things :* Jesus saith unto her, *I that speak unto thee am he,* Vers. 25, 26. And upon this came his Disciples, and marvelled that he talked with the Woman, but no Man said, *Why talkest thou with her ?* The Woman then left her Water-pot, and went her Way into the City, and said to the Men, *Come, see a Man, which told me all Things that ever I did, is not this the Christ ?* Vers. 28, 29. and many of the Samaritans of that City believed in him, for the Sayings of the Woman, which testified, *he told me all that ever I did,* Vers. 39.

11th. We find *Mary Magdalen* coming early to the Sepulchre on the First-day of the Week, and finding the Stone taken away from the Sepulchre, she runneth to *Simon Peter*, and to the other Disciple whom Jesus loved, saying unto them, *They have taken away the Lord*
out

out of the Sepulchre, and we know not where they have laid him, John xx. 1, 2. and Vers. 11. we find her standing without at the Sepulchre weeping, and as she wept, she stooped down and looketh into the Sepulchre, and seeth two Angels which said unto her, Woman, why weepest thou? She said unto them, Because they have taken my Lord, and I know not where they have laid him, Vers. 13. And when she had thus said, she turned herself back and saw Jesus standing, but knew not that it was Jesus, Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing him to be the Gardiner, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away? Jesus saith unto her, Mary; she turned herself, and saith unto him, Rabboni, which is to say, Master; Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my Disciples, and say unto them, I ascend unto my Father and your Father, unto my God and your God: Mary Magdalen came and told the Disciples this Message, That

she

she had seen the Lord; and that he had spoken these Things unto her, as you may read from Verſ. 14 to 18, how Chriſt conferred with *Mary*, and ſhe with him; unto whom he firſt ſhewed himſelf after his Reſurrection.

12th. We find a certain Woman named *Lydia*, a Seller of Purple, of the City of *Thyatira*, which worſhipped God, whoſe Heart the Lord had opened; that ſhe attended unto the Things that were ſpoken of *Paul*; and ſhe ſpake unto him, and them that were with him, ſaying, *If ye have judged me to be faithful to the Lord, come to my Houſe and abide there.* So ſhe conſtrained them, *Acts xvi. 14, 15.* And theſe her Sayings, with the Sayings and Doings of many faithful Women more, were chronicled by the Church for rare Patterns of Love to Chriſt and his Diſciples, to be Examples to their Childrens Children.

Hereunto I might add divers other Inſtances of believing Women, as that of *Dorcas*, who is call'd a Diſciple of Chriſt

Christ Jesus, *Acts* ix. 36. And likewise of *Priscilla*, who together with her Husband *Aquilla*, took *Apollos* home to their House, when he was first instructed in *Christianity*, and expounded unto him the Way of God more perfectly, *Acts* xviii. 25, 26. And afterwards were Fellow-helpers with *Paul* in Christ Jesus, as himself saith, *Rom.* xvi. 3.

And I might bring in *Philip's* four Daughters, which were Prophetesses sent forth to encourage others.

And also *Phebe*, a Woman in Esteem in the Church of Christ, whom *Paul* commends, and calls *Their Sister*, and a *Servant of the Church* which is at *Cenchrea*, *Rom.* xvi. 1.

And that Woman to whom *John* the Evangelist sends his Epistle, ought not to be forgot, to wit, *The elect Lady and her Children*, whom I love in the Truth, saith *John*, 2 Epist. Vers. 1. But I remember I spoke of Brevity in the Beginning, therefore I do but mention these